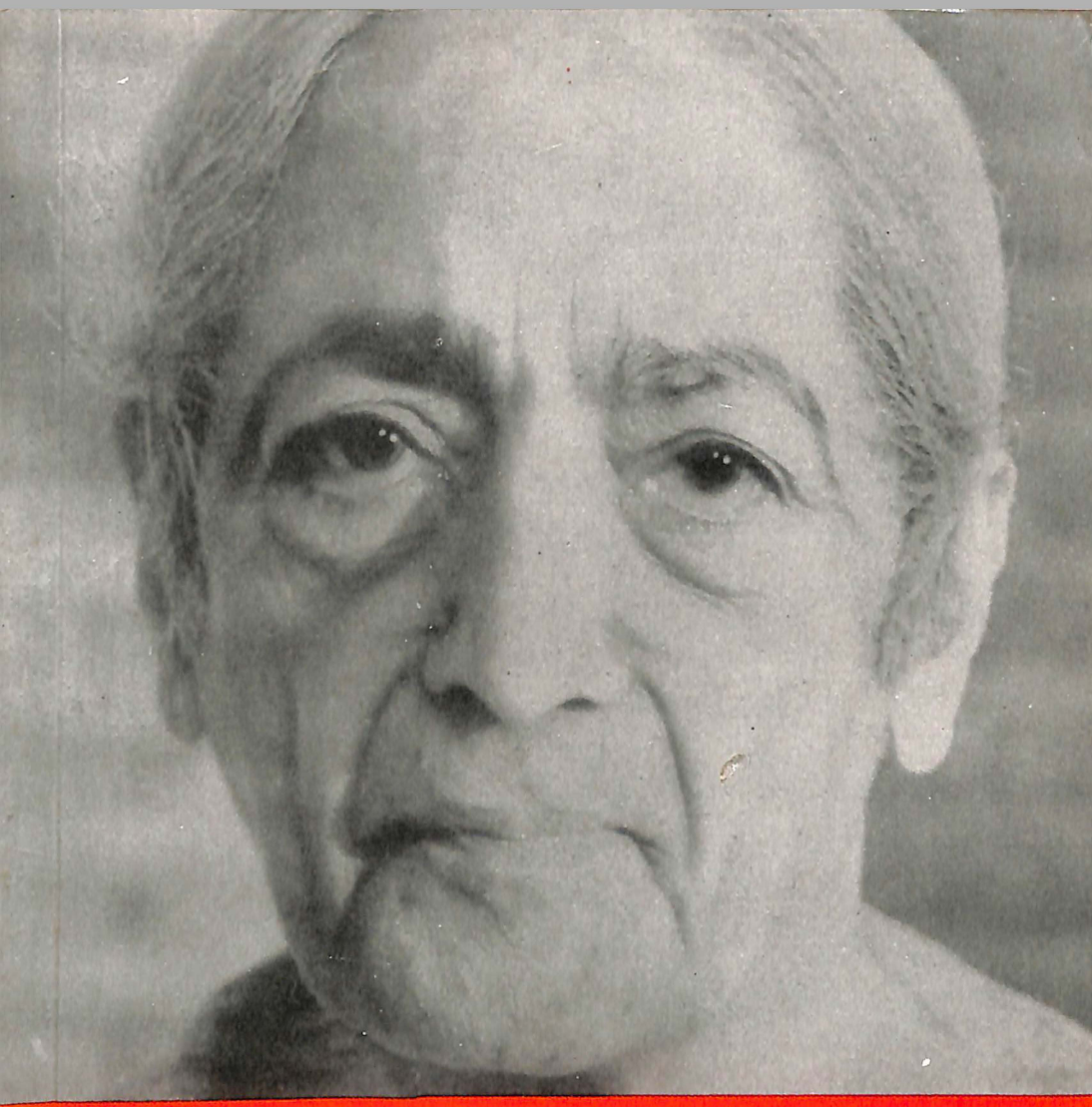

Living & Dying

Moment to Moment

Susunaga Weeraperuma

LIVING AND DYING
FROM MOMENT TO MOMENT

SUSUNAGA WEERAPERUMA

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FOREWORD

I feel honoured by the fact that Mr. Sudhakar S. Dikshit, Editor of Chetana's *Krishnamurti Library* has invited me to write the Foreword for the present book, which is a new addition to this internationally known series of books of Krishnamurti's thought. I am already beholden to Mr. Dikshit for publishing the English edition of my book *Krishnamurti : The Man and His Teaching,* which was translated from the French by my dear friend the late Maurice Frydman.

Susunaga Weeraperuma, the author, had been attracted to Krishnamurti many years ago and by now Krishnamurti's teachings have become and remain the very centre of his spiritual quest. He came to England at a young age and acquired the degree of Master of Science in Economics from the University of London. He has worked in public libraries as well as University, Government and special libraries and also at the National Central Library (British Library). As an Associate of the Library Association, he has been a distinguished librarian, and author of works on library science. One of his works has even been quoted in the July 1973 number of the *Bulletin des Bibliotheques de France.*

No wonder that so talented a librarian has been the author of the finest and the most extensive bibliography ever published about Krishnamurti – a book entitled *A Bibliography of the Life and Teachings of Jiddu Krishnamurti* (E.J. Brill, Leiden, 1974).

I have read the manuscript of this book and I can say, in all honesty and without any intention to flatter the author, that the book is very

remarkable and well-written. In it he speaks very clearly on the most important matters treated by Krishnamurti in his teachings year after year. The author has a sharp insight into human psychology, and his art of expressing it in a simple and striking manner deserves the best compliments. He has conveyed very faithfully the thought of Krishnamurti in this work, which, I am sure will give its readers a precious opportunity to become aware of the subtle and deceitful intricacies of their own mind. This book constitutes both an excellent introduction as well as an incentive to the reading of Krishnamurti's works. It is, in my judgement, a highly commendable book.

I could say, too, that, written by a man who has both an intimate knowledge of the Indian tradition and a close familiarity with Occidental culture, these pages would profitably be read, not only by Indian people, but also by Westerners. And Chetana deserves all praise for having had the initiative of publishing such a book.

To sum up, I can say in all fairness that this book is a genuine and undistorted introduction to Krishnamurti's teachings, and eminently apt to provoke a helpful awakening of the consciousness of its attentive readers.

(Extracted from the Foreword by Renè Fouèrè to the 1978 first edition).

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CHAPTER I

PERSONALITY AND TEACHINGS OF J. KRISHNAMURTI

An address to the Adelaide Theosophical Society on May 11, 1975

'My only concern is to set men absolutely, unconditionally free'.

—KRISHNAMURTI

Friends,

It was with a certain delight that I accepted your invitation to speak tonight on the personality and teachings of Krishnamurti. This is a rather special occasion because today, the 11th of May, happens to be the 80th birthday of Krishnamurti.

At the outset it is necessary to clarify certain matters. I do not stand here as Krishnamurti's spokesman: he has no spokesmen. For more than 50 years he has travelled throughout the world, lecturing on and discussing with varied audiences the most fundamental religious and philosophical issues. His expositions are very clear, precise, simple and free of jargon. Hence there is no need for spokesmen, intermediaries and interpreters. Anyone who is seriously interested can do no better than attend his talks or read his books, of which there are a great many. So, all I ask of you is to share with me the joy of investigating his teachings. Let us today rejoice in the fact that such a great man is still with us. On this occasion it is fitting to recall the memorable words of your great former President, Dr Annie Besant, who said of Krishnamurti in 1925:

> '. . . the more you understand of him, not only in his office as a teacher, but in his life as a boy and a man, the more closely you will feel drawn to that perfect and wonderful life, and realise how worthy he is of that great message to the world of which he will be the bearer.'

Dr Besant asked her listeners to love Krishnamurti strongly, faithfully and perseveringly because 'only once in thousands of years is such a life lived among mortal men.'

The Theosophical Society will always be remembered with gratitude by the world because of the Society's early association with the boy Krishnamurti. The then President of the Society, Dr Annie Besant, and Bishop Leadbeater discovered Krishnamurti at a tender age. Recognising something very extraordinary in the boy, they made elaborate arrangements for his education and development. In 1911 she founded the Order of the Star in the East, which consisted of persons from all over the world, mostly Theosophists. The purpose of this Order was to proclaim the coming of a World Teacher. In 1929, after 18 years of its existence, Krishnamurti dissolved the Order. The dissolution of the Order with its thousands of members undoubtedly upset many. Ever since the dissolution Krishnamurti has been devoting his life to writing, giving interviews and addressing audiences in America, Europe, India and Australia.

Since the dissolution of the Order of the Star marks an important turning point in his life, it is worthwhile considering a few extracts from the famous speech that Krishnamurti made on this memorable occasion:

'I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect . . . Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organised; nor should any organisation be formed to lead or to coerce people along any particular path . . . I maintain that no organisation can lead man to spirituality . . . If an organisation be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth . . . The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing; to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies . . . I have no disciples, no apostles either on earth or in the realm of spirituality . . . I want therefore to set man free, rejoicing as the bird in the clear sky, unburdened, independent, ecstatic in that freedom . . . I have now decided to disband the Order, as I happen to be its Head. You can form other organisations and expect someone else. With that I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set man absolutely, unconditionally free.'

Unfortunately the modern world is teeming with all manner of priests, gurus and quacks. You probably

know the saying that religions were founded by laymen and corrupted by priests! There are people who make a business by claiming to be the intermediaries between man and God. The word 'guru' or 'spiritual teacher' means 'the remover of darkness or ignorance'. In spiritual matters do we really need guides or saviours? We certainly need teachers in mundane technological matters relating to the physical world. Is it really possible for one human being to liberate another? Priestcraft and organised religions are based on this fallacy of 'enlightenment' through an intermediary. What a comforting wish! Since the psychological mess within ourselves is of our own making, only we can disentangle it. Any form of reliance on others not only results in inner weakness but actually distorts the act of pure perception. If one claims to obtain nirvana or freedom for others then that so-called liberation must necessarily be something that is very cheap, shoddy and not worth the having. But what one discovers for oneself is precious, genuine and worth the having. Now, if Krishnamurti is not a guru then what is his role? Here is a man who has neither a monastery nor a set of disciples. Krishnamurti may be described as a clear mirror in which we can see ourselves as we truly are.

Krishnamurti draws our attention to the psychological conditioning of man. Is it not a fact that our minds and hearts are heavily conditioned? We are conditioned by factors that are far too numerous to mention. We are probably vaguely aware of some of the more glaring forms of conditioning such as our particular religious upbringing, the ethical values we imbibed in Sunday school, the political opinions that we have acquired from the newspapers, the various inhibitions implanted during childhood by our parents and teachers, the national and

racial prejudices that are peculiar to our particular environment, and our own carefully cultivated emotional and intellectual likes and dislikes; then there is also what Jung and others have called the 'racial unconscious' or the 'collective unconscious' that we unfortunately inherit from our forefathers. On account of this terrible conditioning our minds are twisted and our hearts impure. Can a conditioned mind ever think clearly, freely and creatively? Can a conditioned heart ever come upon that thing called love? Now, by describing with marvellous exactitude the subtle inner workings of our minds and hearts. Krishnamurti is truly holding a mirror to ourselves. Whether we care to look at the mirror and see ourselves as we really are is entirely our business. The man who holds the mirror cannot help us in the least to see ourselves. The act of seeing is entirely ours. After so seeing ourselves in this mirror of clarity Krishnamurti wants us to throw away the mirror! This selfless man does not even want our gratitude or adoration! Throughout his long life Krishnamurti has been at pains to emphasise that there should be no cult of personality around his name, either during or after his life time. If by the word 'guru' is meant someone who merely points to the door of liberation then in that very special and restricted sense Krishnamurti is a guru. But even so neither he nor anyone can actually do for us the work of walking out of the door of liberation into the world of creativity.

The Theosophical literature is full of references to certain highly evolved beings called the Masters. If I should be fortunate and blessed enough to meet a Master I wonder what instruction he might give me. Surely a Master who is worth his salt, if he really intends to be helpful, can only tell me one thing: 'look within' or

'probe yourself'. In that sense, my friends, I submit that in Krishnamurti we have a perfect Master indeed.

God, Reality or Truth has been the object of man's search from time immemorial. Although we have pursued God we have seldom, if ever, questioned whether it is actually possible to seek God. One can seek and find that which is already known and therefore recognisable. The mind that is conditioned can only find that which is conditioned. The mind which is the instrument of inquiry cannot find God or the unconditioned because the instrument itself is conditioned. The conditioned mind is incapable of finding that which is unconditioned, limitless, immeasurable and free. However, the conditioned mind invented its own God out of fear, loneliness, boredom, the feeling of insufficiency and especially the sense of insecurity. After cleverly inventing God man has everlastingly sought after the God of his own imagination. Hence, the religious quest of man throughout the ages, alas, has been a vain search for an artificial God, a God that is a projection of his own inner conditioning. Since the conditioned mind can only function within the boundaries of its own conditioning, in its search for Truth or God, must not the mind itself undergo a total transformation or a mutation that shatters to pieces its limitations?

At this point one may pose the question as to *how* one discovers the immeasurable. Is there a path to reality? If truth were static and permanently fixed then possibly there would be a path or a method of getting to the other shore. Krishnamurti has indicated that truth is not static, but a stream that has no beginning and no end. There is a measureless movement that is beyond the comprehension of the conditioned mind. Hence

one of Krishnamurti's favourite sayings is that there is no path to truth: indeed truth is a pathless land.

I have frequently heard criticisms that Krishnamurti's teachings are silent on social, political and economic questions. Often it is assumed that social problems can be solved by disregarding the psychological nature of man. Throughout history wonderful blueprints and utopias for perfect societies have been designed. In the end all such plans failed because insufficient consideration was given to the fact that society cannot be deeply and permanently changed unless man's psyche changes. After all our society is an exact replica of ourselves. If our society is competitive, materialistic, nationalistic and superficial it is only because we ourselves are competitive, materialistic, nationalistic and superficial. If our society is militaristic and aggressive is it not because we ourselves are violent and aggressive human beings? Society cannot become anything better than what we are inwardly. It is indeed significant that a recent book by Krishnamurti is entitled *You are the World*. The various social, political and economic problems in the world are only the outward symptoms of an inner psychological malaise. This is quite a simple yet profound truth. Because Krishnamurti tirelessly emphasises the primacy and urgency of a total transformation of the human psyche as a prerequisite for an entirely different social order, he surely deserves to be regarded as one of the few genuine social revolutionaries in human history.

One understands the various statements made by Krishnamurti only to the extent that one has understood oneself. This means that he is no absolute authority. His findings are valid and meaningful only if one has oneself discovered these matters in the course of self-observation. Otherwise his utterances become dry,

empty, intellectual abstractions that are full of verbal contradictions.

Very few sages in history have explained meditation with the simplicity and clarity of Krishnamurti. Meditation or awareness is of the very essence of his teachings. Awareness may be described as the choiceless observation of one's thoughts and feelings without any sense of comparison, judgement, evaluation, condemnation or identification. Awareness is the passive and choiceless watching of all one's reactions to situations, people, ideas and objects. This constant watchfulness extends to all the layers of consciousness and particularly to the unconscious. Since the unconscious frequently reveals its contents and hidden motives at odd moments and especially when one is least expecting any intimations of it, it is hardly necessary to stress the importance of being aware even during sleep. Awareness is a 24-hour job! Awareness is not a technique, discipline or spiritual practice. Awareness is not a process of spiritual self-chastisement, nor is it the means for obtaining any reward. Although awareness has no purpose or motivation it is nevertheless because of awareness that there is a possibility of transcending this enslavement, this awful bondage of psychological conditioning. In awareness one is alert and passively watchful of the world within and the world without. Awareness is receptivity to all that is happening. The person who is knowledgeable and intellectual is not necessarily awake psychologically. Awareness is a state of watchfulness that springs from an inner emptiness. The mind of one who is chattering all the time or preoccupied with one thing and another has little chance of being aware. The unoccupied mind is the awakened mind: the occupied mind is fast asleep. Krishnamurti once related an

incident which happened when he was travelling in a car. The car accidentally knocked down a poor animal but two persons inside the car did not notice what had happened because they were engrossed in a conversation on how to be aware!

It is fairly important to realise that one cannot deliberately or consciously try to be aware. The entity that attempts to become aware is no other than the conditioned mind itself. The 'ego' or the sense of 'me' is the outcome of conditioning. The ego has no existence apart from that of the conditioned mind. Therefore whatever the ego does cannot in any way result in liberation. The cultivation of virtue, the quest for 'enlightenment' and the desire for self-improvement are activities of the ego in various disguises. In awareness it is absolutely necessary to ensure that one does not operate from a central point of observation in the form of the 'me' or the 'ego'. In pure awareness there is no central point of observation in the form of an 'observer'. In the state of pure awareness one speaks, acts and thinks from an egoless state of creative emptiness.

People have reacted in various ways on being introduced to the teachings of Krishnamurti. Some are delighted or dazzled by his brilliance. Others are disappointed with a teaching that is seemingly negative and destructive. That he neither offers anything constructive nor indicates anything positive for one to do are some of the complaints. These criticisms need careful examination. Our predicament is that the mind is heavily conditioned. Therefore, if our very instrument of inquiry is heavily conditioned and hence is incapable of promoting clear perception, then what is the point of investigating at all? All that one 'discovers' is necessarily distorted and a faithful reflection of one's own

conditioned state. Liberation or the unconditioned absolute cannot be approached by a twisted and conditioned mind. Actually we are incapable of positive or creative investigation or action in our conditioned state. All that we can do is to face the fact of bondage very honestly. Are we really aware of our psychological limitations, fears, hopes, anxieties, frustrations, vanities, ambitions and so forth? The awareness of psychological bondage is also the freedom from that bondage. With the realisation that the conditioned mind is incapable of positively approaching the absolute there comes about what may be described as the negative approach. What is the negative approach? Through awareness the mind realises its miserable conditioned state. That realisation is itself the release from conditioning. When the mind is unconditioned the absolute emerges. The absolute comes into being unsought and uninvited. In the words of Krishnamurti:

> 'When the mind is completely quiet there is the vastness of space and silence. . . This silence is the benediction.'

Krishnamurti is the living embodiment of his own teachings. He is very self-effacing and humble. He leads a simple life and travels around the world with a minimum of personal possessions. He declined to accept the vast fortunes that were offered him. Those who invite him to address meetings meet his modest travelling and living expenses. His life is pure and unblemished. Krishnamurti is a lifelong vegetarian, teetotaller and non-smoker. Those who have associated with him closely can testify to his extraordinarily sensitive body. Above all, he is a very gentle and loving human being. His compassion extends not only to human beings but

to all—the trees, birds, animals and inanimate objects as well.

Friends, I will end this talk with a poem of Krishnamurti from his book entitled *The Song of Life* which was published in 1931:

I have no name;
I am as the fresh breeze of the mountains.
I have no shelter;
I am as the wandering waters.
I have no sanctuary, like the dark gods;
Nor am I in the shadow of deep temples.
I have no sacred books;
Nor am I well-seasoned in tradition.

I am not in the incense
Mounting on high altars,
Nor in the pomp of ceremonies.
I am neither in the graven image
Nor in the rich chant of a melodious voice.

I am not bound by theories
Nor corrupted by beliefs.
I am not held in the bondage of religions,
Nor in the pious agony of their priests.
I am not entrapped by philosophies,
Nor held in the power of their sects.

I am neither low nor high,
I am the worshipper and the worshipped.
I am free.
My song is the song of the river
Calling for the open seas,

Wandering, wandering.
I am Life.

Chapter II

ARE SPIRITUAL LEADERS REALLY NECESSARY?

'To follow another is evil, because it breeds authority, fear, imitativeness.'

—Krishnamurti

Etymologically, the word 'guru' means the remover of ignorance: 'gu' stands for the darkness of ignorance and 'ru' for its remover. So, anyone who removes ignorance is a guru. Even a policeman who gives the right street directions when you are lost in a strange city is a guru of a sort. Throughout this discussion, however, the word 'guru' is confined to spiritual teachers only.

Experts and authorities are obviously indispensable in technological, mundane and non-spiritual matters. The quantum of knowledge, which is already vast enough, is ever-expanding with the result that we need experts for such jobs as undertaking research, providing information, giving instruction and many others, too numerous to mention. Living as we do in a technologically sophisticated world that is based on the skills of countless experts, we cannot but increasingly rely on their specialised knowledge. Without their expert guidance the comfortable standard of living that the technologically developed world now enjoys, which the rest of the world should also enjoy sooner or later, would not be possible. What is at issue is *only* whether

spiritual authorities serve any useful purpose. When suffering from a skin disease, for example, it would be foolish not to heed the advice of a dermatologist. But in spiritual matters are leaders and authorities a help or a hindrance?

What is the state of mind of persons who resort to spiritual teachers? Usually there is a yearning for assistance, instruction, advice or guidance from their chosen gurus. Instead of turning their energies and attention inwards they become distracted by the outside source of a supposedly all-knowing guru. This running away from the central issue of the mind, this shifting of interest from oneself to an external agency, is an escape that perpetuates bondage. The sooner one comes to grips with one's own mind, instead of escaping from it, the greater are the chances of understanding its complexities. Gurus are known to encourage the dependence of their disciples on them. Such reliance is the *raison d'être* of a guru. Therefore are not gurus indirectly responsible for the bondage of their disciples?

There would be no need for gurus and priests in a society where everyone took the trouble to think clearly. These intermediaries thrive on our mental sluggishness and our reluctance to abandon that feeling of safety which comes from a belief in, and a reliance on, supposedly superior spiritual authorities.

The feeling of being led to the promised land creates a sense of security and peace. In its endless struggle for existence the illusory ego will cling to anything or anybody that assures to it a state of undisturbed peace. The demand for security is ego-motivated. In the realm of the psyche what after all is there to be safeguarded other than the ego? Because the ego is an illusion, a mere shadow, a mere figment of the imagination, it has

a precarious existence and therefore it naturally craves for stability, certainty and security. All these cravings are assuaged by spiritual leaders who hold out the possibility of a more settled life either now or in the hereafter.

There is a saying that a country gets the government it deserves. It is equally true that a disciple gets the guru he deserves! We tend to select our gurus according to our particular likes and dislikes, our frustrations, hopes, expectations and temperaments. A person with a devotional temperament tends to select a devotionally inclined guru, who probably spends much of his time praying and singing himself or listening to hymns and devotional music. A man who is fascinated by abstract theories tends to choose a learned and doctrinaire guru who can buttress his statements with quotations from the religious scriptures. People who feel lost, lonely and insecure may be attracted by those gurus who offer hope, consolation and security to individual believers. Probably the vast majority of gurus fall into this category. For some the search for a guru is governed by a desperate longing for a satisfactory father figure or a mother figure. Once their infantile urge for a parent figure has been realised they become ardent devotees. In the unconscious mind the image of the parents is associated with feelings of shelter, comfort and security. Hence the search for a guru is largely motivated by the hope of finding a new, substitute father or mother. Is it not psychologically significant that many disciples address their spiritual leaders by terms such as 'holy mother' and 'holy father'?

Some years ago I visited a spiritual teacher out of curiosity. He had an established band of disciples, who were vying with each other for prominence and elevation in the hierarchy of the monastery where they all

lived. It was surprising to see how indifferent the teacher was to the competition and snobbery among his followers, and the unspirituality of it all. In a sense he seemed to encourage it for he had his own favourites upon whom he bestowed special favours that were denied to the others. He was kind to those of his disciples who were passive, acquiescent and devoted, but was very rude to any who questioned his teaching or showed the least hesitation in carrying out his instructions. The ashram was replete with paintings, photographs and statues of this guru. It was particularly distasteful to observe how he encouraged the growth of a cult of personality. He expected his followers to sing songs in praise of himself as their spiritual master. If songs of praise must be sung at all, one wondered, would it not be more spiritually edifying to extol, shall we say, the beauty of nature as expressed in the loveliness of a bird, tree or flower? On account of his arrogant and authoritarian manner I found to my dismay that communication with him was most difficult. He spoke to me with an air of condescension, as if to say 'I alone know the truth, and you do not know it. Therefore your duty is to listen to me.' He was like a law-giver of ancient times who simply commanded you. He was not in the least interested in amiably discussing and exploring any subject at length in a true spirit of human equality, where the insidious distinction between 'guru' and 'disciple' did not exist. How can a mind that is narrow and self-enclosed possibly experience that state which is boundlessly immense?

The world is full of other types of spiritual leaders, such as the glamorous and exhibitionistic, who perform colourful rituals, chant hymns or mantrams and otherwise entertain their followers. There are also the

business-minded gurus who traverse the continents amassing fortunes, not to mention those gurus who temporarily subdue their disciples' aggressive instincts by channelling the latter's energies into activities of various sorts in a process that may be described as a kind of occupational therapy. There is no need to multiply such examples. I believe enough has been said to question the usefulness of all gurus from the standpoint of ultimate spiritual emancipation.

Our inquiry should not be restricted to discovering the reasons that drive so many to take refuge in spiritual leaders; it would be eminently worthwhile to investigate also why some audaciously present themselves in the role of spiritual leaders. As a general rule spiritual leaders are highly esteemed members of society. They may in fact not be worthy of veneration but tradition and custom has prescribed that they should be held in awe. Consequently they command an influence, an authority, indeed a power in society that is often the envy even of politicians, who too, in their own way, crave for influence, authority and power. There is no fundamental difference between temporal and spiritual power for all power is rooted in the assertiveness of the ego. The craving for power manifests itself in the desire to shape, mould, influence, condition and control the attitudes and lives of people. The vanity of the spiritual leader is fed when his disciples ask him questions or seek his advice. He cannot help feeling superior when devotees look up to him for inspiration and even see him as a representative of the Divine. He speaks and acts from an exalted position. His disciples set him on a pedestal, which of course he does not mind. He becomes the object of their constant attention and adoration. In their eyes he assumes the character of a living idol or

a human manifestation of the sacred. When the disciples make so much of their master what happens to him? He begins to feel that he is loved and wanted. He no longer has to bear the misery of feeling that he is unloved. He may, in fact, be lacking in the spiritual wherewithal to help others, yet because his services are eagerly sought he soon begins to develop a sense of mission. Suddenly his previously empty and directionless life is animated by a purpose: he finds he has something to live for and feels assured that life is worth living. Possessed of a new dynamism, spiritual leaders go around the world in search of more disciples. It is well for us to understand the psychological origins of the zeal that animates them.

The material contribution of spiritual leaders to society is as negligible as their spiritual contribution is of questionable value. They are dependent for their food, clothing and shelter on the generous offerings of their followers. Now, there is nothing ethically wrong in having others provide one's bread and butter, but spiritual leaders cannot surely be unaware of the fact that the expectation of a certain degree of material security was one of the weighty reasons that attracted them to their calling.

Enlightenment is not a gift of the gods, nor of the gurus. If anyone claimed to have the capacity to give us 'enlightenment', then presumably he would also be able to take it away. If 'liberation' were obtained at the behest of another it would no longer be true liberation; it would be a fictitious and bogus 'liberation' that would not be worth the having. Material goods can of course be given and taken away, but in spiritual matters is it really possible for one person to help another? Those who offer 'assistance' must be distrusted because in the

field of spirituality one has to walk alone. That which is immeasurable comes into being with the discarding of all crutches; in other words, when one has psychologically denuded oneself and is therefore truly alone. But he who leans on another will always remain a weakling and a slave: the ending of dependence is the beginning of self-reliance. Self-reliance consists in regarding oneself as both the teacher and the taught. No guru, no one can save you, save yourself.

How can that which is all-embracing, universal and infinite ever manifest itself through a mind that is narrow, limited and finite? Can that which is nameless ever be described by anyone? Can that which is immeasurable ever be conveyed through the systems, exercises and disciplines of a guru? Can anyone effectively guide another to that which is by its very nature unapproachable and pathless? Now, is it not the height of impertinence and audacity for any spiritual leader to present himself to a gullible world as the intermediary between man and God? Can there be any greater deception than that of assuming the role of representative and spokesman of the Absolute? If every man were to be a light unto himself then would not the gurus find themselves unemployed?

Through the twin devices of reward and punishment —the carrot and the stick—some gurus endeavour to change the inner nature of man. Both methods are equally unsound. The principle underlying punishment is the inculcation of fear. When burdened by fear no man acts freely and creatively. Furthermore, a truly creative person's actions originate in understanding; he does a thing for its own sake and not because he expects any reward for doing it. Some gurus do not believe in verbal instruction but offer their followers the example

of their own behaviour. When a guru expects his disciples to follow his example is he not subtly exerting his authority over them? A guru's non-verbal and indirect imposition of his authority is as dangerous as his direct dominance through the instrumentality of punishment.

Gurus advocate the practice of various so-called spiritual exercises to control and discipline the mind. Now, what is common to all these systems of so-called spiritual development? All methods of disciplining and controlling the mind inevitably involve the rearrangement and conditioning of thought processes according to predetermined patterns or formulas. Seldom is it realised that these patterns and formulas are themselves the product of thought. When a person struggles to eliminate certain so-called undesirable thoughts from his consciousness, which is but a form of repression, and tries vainly to cultivate instead certain so-called desirable thoughts, the mind is reduced to a veritable battlefield of conflict. It has no tranquillity. Is clarity of perception ever possible unless the mind is in a state of peace and quietness? Then there is also the all important question of the authority or agency that is trying to remedy, reform or otherwise bring about some kind of change or order in the stream of consciousness. This agency is none other than the illusory ego or sense of 'me'. This ego gets activated through the practising of various spiritual exercises; it gets strengthened through its frequent assertion. The ego may wear the garb of spiritual respectability but it still remains the ego with all its selfishness and crudeness. The gurus, influenced as they are by statements in religious books that liberation consists in the total elimination of the ego, try to find spiritual freedom through the exercise of the will. Not having themselves attained that liberation, they are ignorant of

the fact that spiritual freedom cannot be realised through struggle, effort or the exercise of the will as it is entirely outside the field of causation. Yet because they made the blunder of reducing liberation to a mere philosophical concept, a lifeless abstraction, they mistakenly surmised that ways and means could be devised to realise it. Hence there has been an unfortunate proliferation of methods and systems of meditation by gurus, which has added to their disciples' confusion and entrapped them in further bondage.

Our minds have been subjected to countless influences, pressures and experiences which have all had the effect of distorting our outlook and moulding our behaviour according to patterns beyond our power to determine. That being our plight, what is urgently required is freedom from all psychological conditioning. How many gurus see the problem in this light? The vast majority of gurus are only interested in foisting their particular brand of ideological conditioning on their hapless followers. What is the good of substituting one form of conditioning for another? When a person changes his religion or gives up one guru for a supposedly better guru—a process which is mistakenly described as 'progress', 'growth' or 'evolution'—is he not in fact moving from one prison cell of conditioning into another? The new prison cell may have certain attractive features that were absent in the earlier one, but nevertheless he still remains a prisoner.

To conclude, it is necessary to make a distinction between spiritual leaders and spiritual masters. Spiritual leaders are found in abundance whereas spiritual masters are extremely rare. Only a person who has freed himself of every trace of psychological conditioning and is therefore spiritually liberated deserves to be regarded as

a master. Being himself free of psychological conditioning, and out of compassion for suffering humanity, a master will take pains to indicate that liberation cannot be found through the instrumentality of gurus, systems or methods but rather through a total awareness of the fact of conditioning. The total awareness of conditioning is freedom therefrom. He will therefore stress the urgency of awakening ourselves to our conditioned state. He will explain how the many burdens of the unconscious mind distort perception. He will, in other words, as a result of the extraordinary clarity of his own mind, hold a mirror in which we can see our own enslaved state. We will then have only ourselves to blame if we do not care to look at this faithful reflection of ourselves. That is all a master will do because that is all he can do. A master will point his finger to the door of awareness as the only means of escaping from the blinding effect of the prison of psychological conditioning. Once he has shown the door his job will have ended. Thereafter it is up to us either to remain in miserable bondage or to walk out into freedom through the portals of awareness.

Chapter III

THE ART OF REAL MEDITATION

'The mind in meditation is that which has freed itself without effort from the known. The known has fallen away as a leaf drops from the tree, and so the mind is motionless, in a state of silence; and such a mind alone can receive the immeasurable, the unknown.'

—Krishnamurti

Throughout the ages man has invented numerous systems of meditation. These methods of meditation were ingeniously devised in the belief and expectation that his strivings might somehow result in spiritual salvation. In man's religious quest there seems to have been an underlying belief that meditation was the path to reality or God. Having thus conceived God in his imagination, man strove vainly to find ways and means of 'discovering' that reality. Seldom was it realised that the imagined God as well as all the supposed paths leading thereto were all equally the clever fabrications of the human mind.

The examination of every known system of meditation can be very laborious and time-consuming. Fortunately, however, systems of meditation, both ancient and modern, fall conveniently into easily recognisable groups. Often what is advertised as the latest system of meditation turns out to be adaptation of an old technique by a new guru under a new name! For the purpose of this discussion it will suffice if we examine just one repre-

sentative method of meditation of each type. At the end of this survey one should be able to recognise the salient characteristics and limitations of all these methods.

There are so many fallacious systems of meditation that at the outset one is rather bewildered, not knowing exactly what to do. Nevertheless it is possible to begin by detecting the fallacies in one given system of meditation. Now, the detecting of the false elements in a system is not a waste of time and energy. Such discoveries awaken the mind and so one is cautioned against any future involvement in erroneous practices; at the same time, by actually seeing the false as false one catches a fleeting glimpse of the truth. Many of man's psychological complications spring from his mistaking the false for the true or from his substitution of illusion for actuality. Therefore the approach to real meditation is necessarily a negative one in the sense that one starts by discarding one by one all those time-honoured systems of meditation that have hitherto misled and kept us in the dark.

Some systems of meditation have been designed to quieten the mind and lull it into an artificial tranquillity. The main criticism of all such systems is that any effort to quieten the mind must necessarily not only activate the ego or the 'I' in man but strengthen it as well. The adherents of these systems rarely, if ever, pose the question: *who* is trying to quieten the mind? An artificially quietened mind is full of the ego's sense of achievement and fulfilment.

Mantra yoga is the best known technique of stilling the mind. The aspirant is either given by his guru or he selects for himself a sacred word or a syllable, sometimes even a meaningless sound which he has to repeat endlessly. Incidentally, a word is neither sacred nor

profane, but that is another matter. For centuries people have repeated words such as 'Ave Maria', 'Hare Krishna', 'Allah' and 'Om'. The mechanical and parrot-like repetition of a word, either audibly or inaudibly, is childishly simple and easy. After a time the mind gets hypnotised by the repeated word and thereafter the word starts echoing in one's consciousness. The surface layers of the mind slacken and quieten down for a time. But behind this facade of peace there lies the whole of the unconscious mind with its gamut of conflicts, demands and problems. Does one become any more intelligent by artificially and temporarily quietening the mind? Indeed the whole process of stilling the mind betrays a lack of real intelligence. An intelligent mind is not one that has been lulled into a state of inactivity, but rather a mind that is pulsating with life and vigour. Not having been drugged by words, an intelligent mind is vitally alert, sharp, quick and perceptive.

One of the supposed advantages of stilling the mind, it has been argued, is the possibility of enabling the suppressed unconscious to pour out its contents. Even if this claim were true, what would be the point of releasing the unconscious into the open at a time when one was not totally awake to observe? In any case, the unconscious mind reveals itself at unguarded moments. The unconscious mind may be likened to a cunning thief who hides himself when chased but comes out into the open when one is least expecting him. Therefore real meditation does not consist in the deliberate pursuit of the unconscious. The unconscious reveals its secrets when it is left alone entirely. The unconscious unravels itself only to him who is all the time in a state of pure meditation: in other words, a state where the mind is both passive as well as watchful.

For many people meditation means nothing more than rigorous self-analysis. This process is sometimes called introspection. The mind is used as an instrument to analyse itself. The heavily conditioned mind, alas, is made to operate on itself. In this process one part of the mind attempts vainly to investigate another part. This exercise results only in the rearrangement of old thoughts in new patterns. Consequently, no new insights into the nature and structure of the mind are ever obtained. Because the mind is already conditioned it is naturally incapable of inquiring into itself in a genuine spirit of impartiality and objectivity. One cannot overlook the fact that the self-analytical process will necessarily be influenced by the state of the conditioned mind with all its psychological complexities such as fears, obsessions, aspirations, frustrations, urges and the like. So tremendous and powerful is the psychological foundation on the basis of which one thinks, feels and acts that it inevitably influences and distorts any kind of analysis, let alone self-analysis. Self-analysis stimulates the mind into a state of heightened activity, but not into one of clarity. The more intellectual one is the more attractive self-analysis becomes since the intellect can be given full rein. At this point it is necessary to ask ourselves the following question: *who* is the 'analyser' in self-analysis? There is an illusory entity that laboriously engages itself in analysis. This entity is an invention of the conditioned mind in its yearning for permanency and security. This false notion of 'I am' is the source of endless strife not only within ourselves but also in the world at large. There is a touch of irony when the 'analyser' proudly and self-assertively tries to explore his consciousness, for the 'analyser' is as much a product of, and is in fact of the same substance as, the twisted, complicated and conditioned mind itself, which he sets out to analyse.

There are other pitfalls in self-analysis. Through self-analysis one has the expectation of successfully uncovering the various layers of the mind, removing layer after layer until the whole structure and nature of consciousness is revealed. But the mind is too intricately woven a mechanism to be visualised in terms of layers as though it were a sort of layer cake with neatly discernible layers. Even if we suppose that consciousness consists of such layers, there is in this process the dangerous possibility of misdirection. After uncovering each layer data are collected and conclusions are drawn with the help of which one tries to uncover the subsequent layers. Now, if wrong conclusions are mistakenly deduced at any one stage the entire investigational process there onwards naturally gets misdirected.

Another serious limitation of self-analysis is that it prevents total and instantaneous perception. Such perception occurs in a flash and not gradually, in stages. For example, the total perception of a house occurs suddenly and instantaneously. One does not analytically separate a house into its component parts first and then perceive it in toto afterwards. One does not separately notice the windows, doors, walls and roof and then after a time say 'ah, yes, I am seeing a house'! On the contrary, one perceives all these component parts, which collectively go to form the house, *together*. Similarly, it is not through a long and tedious process of dissection and analysis that the structure and nature of the mind is grasped. That profound perception takes place in an instantaneous flash of pure awareness when the mind, because it has ceased chattering and analysing, has become in a high degree still.

Some schools of meditation advocate the practice of concentration which is supposed to give the mind extra-

ordinary qualities of clarity and depth. The object of concentration is usually a symbol, image or idea which has been selected according to one's own fancy. Sometimes the selection is made by the guru in his supposedly superior wisdom. The exercise in concentration begins with the effort to focus all one's attention and energy on a predetermined object, such as object A for example. The concentrator tries hard to direct his mind to object A only to find it shifting away to object B. Then he struggles to drag the mind from object B to the original object A, but by then the mind has changed its areas of interest to objects X, Y and Z. Before long the mind becomes a veritable battlefield of conflicting thoughts that are pulling in diverse directions. This mass of confusion soon reduces one to a state of utter nervous exhaustion.

It is unfortunate that those who practise concentration seldom ask themselves the following question: *who* is trying to concentrate? Is not the entity that is struggling to concentrate no other than our old mischievous companion, the ego or the 'I'? The practice of concentration is surely a subtle means of exercising and sustaining the existence of this ego, which is always struggling to survive.

Instead of controlling the psychological process through concentration or any other kind of interference why not leave it alone? The stream of consciousness may be likened to a swiftly flowing river. Surely the course of a river cannot be found by blocking or channelling it. The course is best understood by following it to wherever the current leads. As the mind moves from A to B and from B to X and so on it is wiser to follow its course without any interference whatsoever. When one's attention wanders why not allow it to wander freely? When

the mind gets distracted nothing is gained by resorting to crude methods of subjugation, such as analysis or concentration. Why not find out everything about the factors that cause distraction? Every distraction has a story to tell; every distraction is a golden opportunity to open the doors of self-knowledge; every distraction indicates the existence of some area of interest of which one has hitherto been partially or totally unaware. Distraction is also caused by the existence of dark and unexplored regions in the mind. The empty and unconditioned mind never has to struggle, for in that motiveless state the mind can effortlessly concentrate on any subject.

Real meditation consists in the passive and choiceless observation of all one's thoughts and feelings from moment to moment; it is the non-discriminatory and unprejudiced observation of all one's psychological reactions to people, events, situations, ideas and so forth. Meditation is a passive activity because one makes no attempt whatsoever to interfere with the psychological process; it is a passive activity in the sense that there is no repression, condemnation or justification of what is observed. This non-evaluatory passive observation of the mind may be likened to watching the traffic on a road pass by, without doing anything about it. Such observation is not by any means easy because we have been accustomed to judge, evaluate, condemn, compare, approve or justify our thoughts and feelings. These deeply ingrained evaluatory processes make the mind mechanical. The non-mechanical and creative mind does not evaluate but simply observes the world within and the world without.

The beauty of real meditation consists in that sublime quality of motivelessness. It is the motiveless mind that

does not create karma. The motiveless mind is pure. The constant motiveless observation of oneself results in the exposure of the hidden depths of the unconscious. Such observation or awareness is that pure flame which will burn away all our psychological complications. While it is comparatively easy to observe one's thoughts and feelings superficially it is far more difficult to be aware of the hidden forces underlying these thoughts and feelings—the unknown fears, hopes, ambitions and urges that shape our behaviour. Meditation then is the golden means whereby the conditioned mind becomes unconditioned. A life that is devoid of meditation soon becomes empty, dull and very superficial; on the other hand, he who cares to meditate becomes psychologically cleansed. Only in this state of inner purity does one experience the bliss of Liberation.

Chapter IV

LIVING IN SOLITUDE

'Only to the alone can the causeless come,
only to the alone is there bliss'.

—Krishnamurti

Many sages withdrew permanently from society because they refused to debase themselves by becoming part of a social structure that was and is based on ambition, ruthless competition, greed, corruption, violence and coercion. Such a withdrawal from society does not necessarily indicate a shirking of social responsibilities on their part for they sincerely believed that they could help society best by not merging themselves with it. They hoped to instruct their fellow men from the aloofness of their ivory towers. So they chose the quiet seclusion of a forest, the summit of a majestic mountain, the privacy of a cave or the peacefulness of a valley to lead a contemplative life. Incidentally, not everyone who chose to live in solitude was a sage for some were fugitives from justice or persons who were too lazy to work. However, for the purposes of this discussion, we are concerned only with the questions connected with the unconditioning of the mind during periods of solitude.

If every member of society decided to spend all his time in solitude, then organised society as we know it would possibly cease to exist. Without the collective labour of large masses of human beings the material and cultural betterment of society would become difficult, if not actually impossible. But the organisation

and efficiency of society will be unaffected so long as only a handful of persons become hermits. In his *Politics* Aristotle observed that he who is unable to live in society, or has no need to do so because he is self-sufficient, must be either a beast or a god. If the time spent in solitude were not dissipated in useless pursuits but devoted instead to the unconditioning of the mind then it might well become the path to godliness. Furthermore, if owing to the impact of even a touch of godliness we become wiser and better citizens, then who can ever say that living in solitude is anti-social?

The vast majority of persons are prevented from living in solitude all the time because of their social, professional and family commitments, as well as other responsibilities. Therefore only short periods of solitude are advocated. The time devoted to solitude may vary from a few hours each day at one extreme to weekends and entire vacations at the other.

Henry David Thoreau loved solitude. He even likened it to a friend and has recorded in his celebrated *Walden* that 'I never found the companion that was so companionable as solitude'.

No inquiry into the place of solitude in spiritual transformation can fail to take into account the illustrious case of Gautama the Buddha. As a homeless wanderer in search of truth, he went from teacher to teacher in the India of his day but only to suffer repeated disillusionment. The rigorous ascetic practices he engaged himself in debilitated his sensitive body, but did not result in enlightenment. Disenchanted with gurus who had their elaborate methods and systems of so-called spiritual growth, the future Buddha sought the seclusion of a forest and meditated under a tree. Discarding all that he had learnt under various spiritual leaders, he

began as it were from scratch by probing the intricacies of his own consciousness while leading a solitary life. Under the deep shade and quietness of that famous Bodhi-tree he succeeded in fully unconditioning his mind and found the bliss of liberation. The Buddhist scriptures contain instances of the Buddha, even after his enlightenment, spending considerable periods of time in solitude for the purpose of recuperating his bodily health and spiritual strength.

Why does one seek the company of people? Is it because one really cares for the welfare of those whose companionship one eagerly seeks? It is more often the case that the gregarious impulse is largely governed by the desire to further one's own selfish interests in countless different ways. Do we regard conversation as a means of mutual self-investigation or rather as a source of entertainment? In times of distress we turn to friends for consolation and comfort. The disheartened look only to those who provide encouragement. We prefer to associate only with those who nourish our self-esteem. We would rather not meet those who criticise, condemn or otherwise think unfavourably of ourselves. Consciously as well as unconsciously we prefer the companionship of those who boost our ego to that of others who crush, displease or otherwise injure it.

Society is based on a wrong principle because human beings are not regarded, by and large, as persons in their own right but rather as objects of use for the satisfaction of various needs and desires of others. Nowhere is this fact more evident than when people flock together in order to escape their sense of loneliness. The ingenuity of man has devised innumerable methods of running away from loneliness. Through his membership of various clubs, associations and societies, not to mention his

participation in sports and his commitment to the institution of marriage, man found ways of temporarily escaping from loneliness. Because drugs and alcohol induce short-lived states of self-forgetfulness, these too acquired an inordinate importance in his flight from loneliness. Even the study of religion and the pursuit of truth can well become another mode of turning one's mind away from this feeling of isolation.

What is the essence of loneliness? Loneliness is experienced whenever we become conscious of the void within us. Within ourselves is an indescribable void, an aching emptiness which seems to be without both beginning and end and which also produces a feeling of agonising annihilation of the ego. This state of nothingness to which the ego is reduced is so disturbing that the mind in its restlessness is unwilling to confront it. But what is the point, however, in running away from this void as it is always lurking in the mind and hence likely to trouble one again and again? This void, which may also be described as an endless hollowness, can be temporarily covered up and perhaps concealed, but can it ever be filled? During periods of solitude the void is more likely to reveal itself, and provide us with a glimpse of its nature and structure, as the mind at such times is comparatively less encumbered with the various possibilities of escape. Solitude affords golden opportunities to every one for facing the void in all honesty and understanding its real nature, thereby transcending it once and for all.

Since experiencing the void is more or less painful the mind reacts by trying to smother it. When the mind indulges in speculating about the void and invents clever explanations and theories about it, or when the mind starts brandishing condemnatory epithets against it, is

there not a certain subtle drifting away from, and a refusal to face, the glaring fact of this inner emptiness? Words such as 'loneliness', 'nothingness' and 'emptiness' that attempt to describe the void, indescribable though it is, have the effect of obstructing the clear, direct and undistorted perception of the void, for words are loaded with associations of various kinds that hinder pure observation. The naming process is therefore an escaping process. Besides, words are the very substance of the illusory 'I'; the verbalising process in fact serves to sustain the existence of the 'I'. Throughout this discussion I have been trying to convey a picture of the void, and this has unavoidably necessitated the employment of words. Although communication is carried on largely through the medium of words still it must be emphasised that all artfully constructed screens of words and images have to be cast aside for the direct perception and understanding of the void. Between the experiencing of the void and the description of it in words there is a significant interval during which the 'I' ceases to operate. It is then that we have the chance of directly getting to know the void and thereafter of actually welcoming and living with it as though it were a dear friend, instead of perpetually shunning it as though it were a deadly enemy.

Mahatma Gandhi observed *mowna* or silence during one day each week, when he totally abstained from all conversation. Certain religious and monastic orders insist on the compulsory observance of silence during certain set periods. The Quakers, for instance, attach much importance in their meetings to the periods of silence that they spend together, when they try to reach what they call their inner light. Examples of religious practices in both the East and the West involving the

observance of silence can be multiplied. This practice is so much part and parcel of many religious traditions that it has acquired a certain universal sanctity. Consequently its efficacy is seldom questioned. To refrain from talking for either long or short periods of time is easy enough, but it does not necessarily result in quietness of the mind, which is undoubtedly the only genuine silence. One may piously seal one's lips after taking a vow of silence, but the quietness of the vocal organs is a very different thing from the quietness of the mind. A person who is outwardly quiet may have a chattering mind, that is to say a mind that is constantly preoccupied, with the result that he seldom, if ever, experiences the state of inward tranquillity.

Another matter worth considering is whether silence can be imposed upon oneself. There is an implicit assumption in all systems and methods that have been designed in the hope of guiding people to the state of silence that this blessed condition can be achieved through the exercise of will, effort or volition. Now, effort can only emanate from an agency that exercises it. This agency is the ego or the sense of 'I am'. The effort to foist a state of silence upon oneself must necessarily result in the activation of the 'I', but the 'I' stands for the very denial of silence because of its constant chatter, its demands for recognition and self-fulfilment. Therefore the imposition of an artificial state of so-called silence invariably brings in its wake a state of tumult, confusion, disturbance and bondage.

When people meet with the intention of observing silence communally they are frequently motivated by the desire to escape from loneliness; they are also drawn together by the curious belief that the physical proximity of human beings generates an atmosphere of intimacy

that somehow assists them in the realisation of what they have conceived to be the state of silence. Is a mind that requires any assistance or depends on anything external truly silent and free? Is not silence rather a state of freedom from all dependence? Why not experience the bliss of stillness while being alone?

Eugenie Strakaty, in her book *Yoga for You*, which has been published under the pseudonym Indra Devi, describes the advice given her by Krishnamurti during a period of crisis in her life when she was undergoing very painful and distressing experiences. He advised her to remain completely alone and to see no one for several days: 'stay with your problem and look at it very closely. When you do that you will not be afraid of it any longer'. What Krishnamurti said to her is applicable to any situation in life. Our minds tend to cherish and treasure pleasant experiences on the one hand and, on the other, to slide away surreptitiously from unpleasant experiences. The memory of that which is pleasurable is carefully cultivated and relished, but the memory of that which is painful is cleverly suppressed or discarded. The mind's tendency to escape from anything that is disturbing its complacency or challenging its feeling of security has to be carefully watched. If the various escapes by which the mind runs away get blocked then there is likely to be a greater possibility of seeing ourselves as we truly are. Then we shall be compelled to see that which is painful, ugly or otherwise distasteful in ourselves. So when we deprive ourselves of the comfortable escape of social life during periods of solitude we provide ourselves with occasions for observing our inner nature. When undisturbed by the presence of people one can delve deeper and deeper into the secret, hidden and unknown recesses of the psyche.

There is however no assurance that the mind will not devise for itself newer and cleverer means of escape even during solitude. The only reliable guarantee against this happening is of course a state of constant watchfulness or awareness of all the deceptions and tricks of the mind. If awareness alone ensures that the mind never escapes then, it may be asked, is there any special virtue or advantage in solitude? The answer is that in solitude at any rate one is enabled to focus one's energies and attention inwards, a focusing which does indeed herald the beginning of that journey of self-discovery which alone can liberate the mind from all the chains of conditioning.

In periods of solitude one can get away from the madding crowd for the purpose of taking stock of one's mind and heart. They are occasions for profound awareness. Making a retreat with a collection of books for reading or a portable radio for listening would be absurd if these were used, as they often are, as a means of psychological escape. Yet a book can become a mirror in which one can see a faithful reflection of oneself, provided one is alert enough to observe one's psychological reactions to what is being read. Flashes of self-knowledge can be gained by just watching how one reacts to ideas in books or various situations in fictitious literature and by trying to understand why one so reacts. The unconscious mind has much to reveal if we only care to watch its movements without any interference with its processes in the form of condemnation, justification, comparison, identification or evaluation. But reading becomes pointless if it is done purely for the sake of keeping the mind occupied. Therefore reading can become either a means of self-knowledge or a way of keeping the mind chattering.

In his book entitled *Think on These Things* Krishnamurti observed:

> 'Most people cannot live alone; therefore they need companions. It requires enormous intelligence to be alone; and you must be alone to find God'.

There is a world of difference between being lonely and being alone. Aloneness is the state of non-reliance on anybody or anything for one's understanding of oneself and for one's happiness. When loneliness has been fully understood and transcended one comes by that blessing which may be called aloneness. When consciousness has been purified of all traces of conditioning there blossoms out a heightened state of perception, or a new dimension of being wherein one begins to notice things that had hitherto remained unnoticed. Has one ever cared to sit under the shade of a tree in a park with a totally unoccupied mind, that is to say, in a state of aloneness? In a flash one's eyes get opened to the innumerable manifestations of the beauty in nature, such as the multi-coloured birds, the rhythmic movement of the branches of trees in the wind, the softly drifting clouds in the vast blue sky or the great variety of insects that thrive in the grass. When the mind is unconditioned and utterly still the world within and the world without become in a miraculous way brighter and livelier to perceptions. Suddenly one is awake.

Chapter V
THE ART OF DYING FROM MOMENT TO MOMENT

'How necessary it is to die each day, to die each minute to everything, to the many yesterdays and to the moment that has just gone by! Without death there is no renewing, without death there no creation'.

—Krishnamurti

Every human being carries with him right through life a great load of images in his mind in the form of various ideas, innumerable impressions, information of all sorts and countless memories. As he grows older the weight of all these images keeps on increasing. For the sake of clarity it is necessary to distinguish between two distinct kinds of images: the non-psychological images on the one hand and the psychological images on the other. Knowledge, information and facts of all kinds constitute non-psychological images whereas psychological images are our hates, likes and dislikes, jealousies, fears, ambitions, hopes, urges and the like. For example, all the bits of information one has about how to assemble or repair a television set fall into the category of non-psychological images; but the desire to outshine one's next door neighbour by having a superior television set is a psychological image. Knowledge in itself is a collection of non-psychological images, whereas all the images that go to create and sustain the ego or the sense of 'I am' are psychological images. Indeed the ego itself is a psychological image of a very troublesome

kind. Our minds are unhealthy mixtures of psychological and non-psychological images. But a spiritually liberated mind is devoid of psychological imagery.

The distinction that has been drawn between psychological and non-psychological images often gets blurred in situations where the psychological images try to influence, control and dominate the non-psychological images. We can see this phenomenon in operation on a global scale in relation to the problem of war. When man engages himself in war he is using his scientific and technological knowledge or, in other words, he is exploiting his non-psychological images to serve the demands and dictates of his psychological images such as hatred, aggression and self-aggrandisement. Non-psychological imagery in the form of knowledge is necessary for human progress. The more knowledge we possess the better. When properly used knowledge becomes a great asset in the creation of a gentle and humane society. But is psychological imagery of any use and value? In the course of this discussion the importance of eliminating all psychological imagery will be suggested.

Psychological images invariably generate ill-will, misunderstandings and disharmony in human relationships. Do we ever see anew the various persons whom we daily meet in a real spirit of freshness and as though we were meeting them for the first time? That is rarely the case for we are accustomed to viewing people through screens of images. The images we have may be likened to self-inflicted wounds. In an office what generally happens is that the boss has an image of his employee and the employee in turn has an image of the boss. The boss may cherish an image that his employee is inefficient and the employee likewise that his boss is tyrannical

These preconceived ideas and attitudes stand in the way of any real communication between them ever taking place: such images prevent any deep contact between human beings. No real relationship between people is possible under such circumstances: only images get 'related' but people remain unrelated! Now this is hardly the sort of situation that fosters harmony, peace and goodwill. Probably at the commencement of their association the boss may have behaved like a little tyrant, but when the employee holds on to this or indeed any image of his boss their relationship must get strained. Even if the boss happens to turn over a new leaf, such a change will probably remain unnoticed by the prejudiced employee. It is only when both parties discard their respective images of each other that anything like genuine co-operation between them becomes possible.

Reality is not static but dynamic. What is the good of approaching something that is dynamic with eyes that are blurred by static, stale and stagnant images? Because of our attachment to images we have only ourselves to blame for not seeing things as they truly are.

Psychological images stand in the way of self-knowledge or the deeper understanding of oneself. The stinging words of an insult, for instance, can cause much agitation and unhappiness. If an angry person were to call one a 'bloody fool' or 'silly idiot' the immediate reaction is usually one of disturbance and agitation. It would be eminently worthwhile to find out the cause of this agitation. Although the immediate factor that triggered off the agitation was the abuse yet that was hardly the real cause. The inner disturbance surely arose because one's cherished grandiose image of oneself suffered an injury. If one had no images of oneself then no suffering would have taken place. That one

is an idiotic fool might well be the truth! Yet that truth would remain unacknowledged and unaccepted unless and until the mind has been stripped of imagery. An empty mind, or one that is devoid of imagery, is capable of listening and learning. Then one enters into a dimension of heightened sensitivity and receptivity.

The joy of living, if it is present at all, gets considerably spoilt by viewing the world within and the world without through a maze of images. The aesthetic appreciation and enjoyment of nature depends on imageless seeing. The sight of a majestic and awe-inspiring landscape or waterfall may give rise to certain feelings of delight. But if after fully passing through that pleasant sensation one greedily retains the image of that experience instead of dying to it then and there, then by that very action one is prevented from newly seeing and experiencing again the beauty of a landscape or waterfall. Occasionally perhaps when the psychological images are temporarily in abeyance there is the possibility of seeing anew. But, alas, the potency of the already accumulated images is such that before long even this new experience gets contaminated by the old, for the new experience is seen through the old images with all their particular conditioning and limitations.

How does one arrive at this state of imageless seeing? Although that is a natural question to ask yet some of the dangerous implications inherent in such a question are deserving of examination. Any question about 'how to' is necessarily suggestive of the existence and use of methods, techniques or other means of achieving a desired result. The enslavement to methods or techniques inevitably makes the mind mechanical and therefore uncreative. Furthermore, any effort to brush aside images or any exertion of will must surely activate the

ego. When the illusory 'I' is given work to do, it acquires importance and a feeling of vitality. Because the ego has no real existence, it feels the need to establish its permanence and assert its presence through various activities, including of course the so-called spiritual activities that help to give it an air of respectability. The 'I' is probably the most safely guarded image in the psyche. Although the 'I' is merely one of many images yet it has the presumption to regard itself as a sort of super image with the power and authority to control the other images! No system, method or technique can possibly help in stripping the mind of its images.

There is a deeply ingrained mechanism within ourselves that always makes us cling to images that are exciting, comforting, pleasure-giving and which generate feelings of security; the same mechanism causes us to eschew images that are painful, sorrowful and disturbing. We are prone to cultivate pleasant images and discard unpleasant ones. A pleasant experience may be momentary and fleeting but still the mind craves to prolong the pleasant sensation by hanging on to its image. Unpleasant images, on the other hand, are difficult to recall. This difficulty in remembering unpleasant images does not necessarily indicate their total absence. Unpleasant images frequently lie hidden in the unconscious. Why is it more difficult to put an end to a pleasant image? One of the greatest obstacles to ending both types of images with equanimity lies in our upbringing and culture, which is essentially pleasure-seeking. Man's instinctive reaction to psychological pain is by escaping into an abode that is supposedly free of suffering. Throughout the ages infinite methods of running away from suffering have been contrived. As man became

more sophisticated his means of escape became finer and subtler too. In his despair he did not hesitate to use every available means of fleeing from suffering: he resorted to religion for solace and not for wisdom; he immersed himself in literature and the arts to obtain the comforts of culture rather than for their profound insights; he listened to music for its therapeutic value in calming him down, instead of enjoying it for its own sake.

What is involved in dying psychologically from moment to moment? When each thought and feeling is fully experienced, and not just partially, the image building process ends of its own accord. Such an ending can never take place unless each image is fully explored, fully experienced, fully understood and thereby fully discarded. Do we ever care to look at our images and stay with them? Looking at an image implies going to the very roots of it; staying with an image implies the honest acceptance of it: there is no desire to change or run away from the image.

Images that have not been understood fully in the light of awareness tend to reappear in dreams. Images that fail to find expression during our so-called waking state of consciousness eventually get released in our so-called sleeping state of consciousness. Some have carelessly classified consciousness into states of waking, dreaming, sleeping and so forth. Actually there is hardly any significant difference between our supposed waking state on the one hand and the states of dreaming and sleeping on the other. Surely it is the absence or presence of images that indicates whether one is awake or fast asleep. The mind that is engrossed in images, either while being 'awake' or asleep, is really in a state of deep

slumber, but the mind that is not preoccupied with images is truly and supremely awake.

Every night before falling asleep I review the day's events. This is neither a kind of introspection nor self-analysis but a quick scanning of some of the various images that have entered consciousness. It is like playing back the film of recorded images on the screen of awareness. Admittedly such a review is not without snags for many of the images that are deserving of a more searching observation would have long been lost and forgotten. Yet in the comparative peace and quietness of one's bed one has an opportunity of looking more fully at some at least of the numerous images that slipped by swiftly during the day when one was either too tired or too busy to be more thoroughly aware. It should be made clear however that such a scanning of images is never a substitute for the intensive observation of the image-making process: it is awareness alone that results in the dying of images at the very moment of their birth.

Psychological images that do not die get reborn again and again, either during sleep or when the conscious mind is comparatively quiet. There is freedom from this bondage of rebirths only when images die at the very moment of their inception. Is there any greater virtue than that of dying to all one's accumulated hates, jealousies, rivalries and prejudices? Living and dying are inseparable: it is by dying from moment to moment that one discovers the only life worth living—the imageless, deathless life of spiritual liberation.

Chapter VI

THE LIBERATED MIND

'This freedom is eternity and ecstasy and love.'

—Krishnamurti

What is the essential difference between a liberated mind and an unliberated one? The word 'mind' is used here to include the whole field of consciousness: in other words, the entire world of thinking and feeling. By the word 'liberation' is meant the total spiritual transformation of the mind-heart, if one may use such an expression. The state of liberation has been variously described as 'freedom', 'enlightenment' and 'transformation'. In religious literature it has been called 'nirvana', 'moksha' and the 'kingdom of God'. The words that are used to describe the indescribable are not important. What really matters is whether one has discovered for oneself this thing called liberation, or is one at least vitally interested in discovering it? The liberated mind may be likened to a mirror that reflects exactly and without any distortion the world within and the world without. The unliberated mind, in contrast, cannot help twisting and distorting actuality according to the dictates of its conditioning. The unliberated mind is burdened with countless images and the entire gamut of the unconscious with all its hidden fears, urges, frustrations, expectations, inhibitions and the like. Consequently these deeply ingrained unconscious tendencies distort everything we see, feel and think. These tendencies never allow us to see freely, feel freely and think freely. Our unfortunate lives are spent re-experiencing what has already been

experienced, which means that basically we have become incapable of experiencing anything anew. We have, alas, been reduced to the condition of human beings whose lives are merely repetitive and mechanical. Is there ever a moment of pure and creative experience in our lives? Do we ever see anything afresh and as though for the first time? It is well to ask such questions because our minds have lost the capacity for clarity: pure consciousness has been contaminated by the presence of so many beliefs, superstitions, fears, expectations and the like; we have also lost the capacity for sensitivity: the natural flowering of the heart has been held back by our clinging to various prejudices, psychological images and the like. The unliberated mind is far from being like a mirror: it is rather like a photographic plate on which images have been permanently and indelibly impressed. A liberated mind is in a very real sense like a mirror in two respects: first, there is no distortion in the matter of perception. One sees things exactly as they are and in the way that a good mirror reflects them faithfully and accurately; second, there is no pathological accumulation of images. There is neither an 'I' nor an 'eliminator' of images, but rather images just eliminate themselves of their own accord. Thus, instantaneously and effortlessly images keep on dying in the liberated mind. All liberated minds are evidently characterised by this dying quality which goes hand in hand with the qualities of undying freshness and constant renewal.

According to popular tradition liberation is a spiritual metamorphosis that can happen only once in the life of a person, appearing in the form of a momentous event. The orthodox Buddhists, for instance, maintain that the Buddha attained nirvana or enlightenment once and for all while meditating under the sacred bo-tree on

a particular day in his life. Such a view ignores the significant fact that liberation, once achieved, is not a static state but a dynamic movement. Once mind is unconditioned and thereby liberated it keeps on perpetually liberating itself. The liberated mind is in a state of constant revolution, discarding images as and when they arise and dying from moment to moment. Therefore a liberated man cannot be likened to a student who has passed a difficult examination after painstaking study and then rests on his laurels! Liberation is an endless and immeasurable movement.

I used to know a man who was very snobbish and conceited. On realising that he was becoming increasingly disliked because of his arrogant behaviour and attitudes he decided to turn over a new leaf. He wanted to mend his ways in order to appear different in the eyes of society. Although he was not a particularly religious person he nevertheless remembered that even his religion stressed the importance of being meek and humble. So he started cultivating all the outward forms of humility such as speaking politely to his servants and greeting people unnecessarily. The various social graces were meticulously observed. His outward behaviour certainly changed, but his inner pride continued undiminished in a subtle and hidden form. What really happened was that his arrogant mind first imagined a supposed state of humility and thereafter tried hard to become like that image. Surely a mind that is deformed by arrogance is incapable of humility. Arrogance and humility cannot co-exist: the presence of the one excludes the other. The ostensible humility of this man was really a disguised continuation of his conceit in a respectable and acceptable garb. This case exemplifies the plight of those who get ensnared by duality. The attempt to

better oneself through the cultivation of virtue, or the effort to advance spiritually must seem absurd to those who have understood the mechanism of duality.

The nature and structure of the problem of duality is deserving of consideration because the principal hallmark of the liberated mind is the total absence of duality. Duality is indicated in the futile effort to bridge the gap between *what is* and *what should be*. When the conditioned mind (*what is*) thinks about the state of enlightenment (*what should be*), the so-called 'enlightenment' that has been so conceived is only a distorted invention of a mind that is already shrouded in darkness and ignorance. The conditioned mind, in other words, is absolutely incapable of knowing the unconditioned liberated state. Can one possibly think of God or liberation, which belongs to the realm of the unknown? The sensible course surely is to cease speculating about the absolute and then turn all one's energies to the understanding of oneself. It is only by honestly facing *what is* or seeing the fact that one is conditioned, with all its complexities and subtleties, that there is a possibility of transcending the bonds of conditioning. The mind that is entangled in this dreary conflict of the opposites is like a restless butterfly that is always dissipating its energies. But the unentangled and liberated mind is blessed with an abundance of energy.

Unfortunately there is no valid criterion of testing whether a person is liberated. One wishes there were a fool-proof yardstick! Though this is a real difficulty, still there is at least one unmistakable sign of liberation. A liberated mind is never entrapped in duality: the state of *what is* trying to become *what should be*. A liberated person is just himself all the time, which means that there is never a contradiction in the life that he professes

to lead on the one hand and the life that he actually lives on the other. Because the effort to become something that one is not has altogether disappeared, there is never a taint of fruitless struggle or hypocrisy in such a life. The dualistic process ends with the understanding of *what is:* the understanding of conditioning is indeed liberation therefrom.

There is a widespread belief that liberation can be induced. In the Zen system, for instance, the Zen master gives the disciple a koan which is a riddle that has to be unravelled. The poor disciple then grapples with the riddle for long periods of time, sometimes extending even to several days and weeks, until he reaches a state of mental exhaustion. After thinking extremely hard, in sheer desperation the disciple temporarily suspends all conceptual thinking. This sudden and instantaneous casting aside of the machinery of the mind is called satori or 'illumination'. Now the mind that has been temporarily stilled through a shock is hardly in a state of liberation. For the innumerable unconscious complexes and conflicts remain dormant. It is well to remember that the mind still retains its conditioned character. But liberation implies an extraordinary clarity of perception. Is a mind that is in a state of shocked stillness capable of clarity? Besides, the nature of liberation is such that it is entirely without cause or origin. Liberation is outside the chain of causation in the sense that it does not depend on any factor for its existence. The liberated mind is singularly alone. It is a light unto itself. The liberated mind is entirely free in the sense that it does not need the stimulus or assistance of anybody or anything for its birth and survival. In a sense liberation is never even born for it is always there for those who care to find it. Liberation may be likened to a pure

flame that is there all the time without any external aid. The mind that is awake does not have to be awakened precisely because it is already awake. How then did the liberated mind first become liberated? The answer is that liberation is a causeless occurrence. Liberation is outside the field of causation. Any desire or effort to awaken the mind is doomed at the outset because all striving is within the field of causation whereas liberation is causeless. Therefore the poor Buddhist who ardently desires nirvana, and diligently strives to realise it, is by that very fact of desiring and striving held back in psychological bondage. The desire for nirvana or liberation is in essence not at all different from the desire for power, wealth or fame. The desire for the love of God is basically not different from the desire to possess a motor car, a colour television set, or indeed any material object. All desire, including the various spiritual quests of man, belongs to the realm of *becoming*, whereas liberation alone is that state of pure, causeless *being*.

Our minds have a great propensity to self-deception because of the image-retaining process. Unless one is constantly wide awake it is very easy to imagine that one is liberated. The illusory ego disguises its illusoriness by identifying itself with anything that is great and noble. In the course of its struggle for survival the 'I' develops a craving for the grandiose. Numerous persons have quite mistakenly considered themselves 'enlightened masters'. They next gathered disciples in the hope of leading them from darkness to light. The blind have been leading the blind! Does not the feeling of being able to guide people to liberation inflate the ego and feed one's vanity? Now, it is a distinguishing feature of a truly liberated person that he neither undertakes the spiritual leadership of others nor encourages the

adoring and worshipping of himself. Such a person takes pains to emphasise that liberation is not to be found through the assistance of another. All that he does is merely to indicate the obstacles to liberation. That is all he will do, because that is all he can do. He will go only thus far and no further. Then those who are really earnest will try to perceive these obstacles in themselves and thereby transcend them.

Even an unliberated mind experiences rare moments of liberation: in the interval between two images one experiences an immense silence or an indescribable moment of liberation. Unfortunately such moments are short-lived because of the mind's activities. On experiencing a flash of that immense silence, which is bliss, the restless mind never likes leaving it alone. The mind soon begins to compare the experience of silence with similar experiences it may have had before or read about in books. Then nearly always the mind attempts greedily to retain for ever that precious moment and hence begins to devise various courses of action for capturing permanently that eternal silence. When the mind thus plans and plots it starts chattering once again, with the result that the moment of liberation quickly drifts away. A liberated mind is never confronted with this problem as it has already been stripped of images: images are the wherewithal of chattering. In a liberated mind the state of silence is aware of itself all the time. This silence is totally unconnected with and unrelated to the conditioned mind. This silence does not originate in the conditioned mind. This silence belongs to a dimension that is absolutely untouched by the conditioned mind. At all times and situations the liberated mind feels, thinks and acts from this immense inner silence but the unliberated mind, in contrast, operates from

a point or a centre: it operates from an image or several images to which it is tied, limited and enslaved.

An enlightened person is such a rarity that he is an object of great interest to all people. His sayings and doings become invariably the field of study for those who are of a serious turn of mind as well as for those who are merely curious. Because his actions no longer spring from a fixed centre such as the 'I', naturally his sayings and doings may sometimes seem inconsistent and enigmatic. An enlightened person is neither a freak of nature nor an eccentric, but the highest product of human evolution. If his life and teachings seem incomprehensible at times, it is because he functions in a dimension that is totally alien to us.

A liberated person may occasionally spend periods of time in solitude. People may praise or blame him but he remains unaffected by society's changing attitudes to him. He is psychologically independent of society with all its snobbery, class distinctions, competition, corruption and the like. There is really nothing that he needs or asks from society besides the bare necessities of life such as food, clothing and shelter. He remains pure in an impure world. Whatever he does cannot fail to have a beneficial impact on society since he is the embodiment of both intelligence and compassion. He may lead the life of a recluse or go around the world talking to groups of people and showing them the various hindrances to liberation. Naturally such a sage will refuse to be identified with any country, religion, race or sect. The spirit of universality that pervades the mind of a liberated person cannot fail to touch the lives of thousands, both during his lifetime and for centuries afterwards. The life and teachings of a liberated person may be likened to a gigantic mountain in the landscape of human history.

Chapter VII

WHY LISTEN TO KRISHNAMURTI?

If you really understand what I am talking about, listen to it completely, you will be free of all the utterly false things that past generations have created.'

—Krishnamurti

Often I have asked myself: Why do I listen to Krishnamurti?

This probably is a question that has continued to baffle the many thousands who also frequently feel the need to hear him speak. I am using the word 'listen' in a very wide sense to include activities such as attending his numerous meetings in various parts of the world and especially those in Brockwood Park (England), Saanen (Switzerland), Ojai (California) and India; reading his many books; listening to his recorded talks that are now available on tapes, gramophone records and cassettes as well as watching films and video-tapes of his talks, interviews and dialogues.

I first became interested in Krishnamurti during my schoolboy days in 1949 and heard him for the first time in Colombo that year. I still vividly remember standing in a huge crowd who were impatiently awaiting the arrival of a certain holy man called Krishnamurti at the Town Hall of Colombo. At last the mayoral car arrived and there he was, a slim figure seated nervously by the side of the then mayor, the late Dr Kumaran Rutnam, a well-known local Communist politician. Krishna-

murti still had black hair with streaks of grey around the temples. He darted from the limousine and ran up the flight of steps in an attempt to avoid the prying eyes of the hundreds of devotees. He was elegantly dressed in white silk dhoti. That first impression of him has never faded from my memory, particularly because as a child I was not accustomed to seeing holy men so opulently dressed. I had been conditioned by the example of Mahatma Gandhi who only wore a loin cloth.

Some learn of Krishnamurti in the course of 'spiritual window-shopping' or the process of drifting from one guru to another. Before long it painfully dawns on them that he is not just another guru in the accepted and conventional sense of the term. Some are introduced to Krishnamurti by the agency of friends who wish to share with others their fascination of his teachings. A good many persons become informed of Krishnamurti by accidentally picking up a book by or about him in either a bookshop or a library. The members of a Californian family were once picnicking in the mountains when their pet dog, after wandering and running about as dogs do, eventually returned to them with a curious object in its mouth. What the dog brought was not a bone but a book of Krishnamurti which was eagerly read by all; it was an event which proved to be an important turning point in their spiritual lives. Many indeed are the ways whereby people discover his teachings.

Man cherishes political freedom and values economic self-reliance, but he remains enslaved to his psychological past. He carefully safeguards his various psychological possessions for these things generate feelings of safety and deep satisfaction. Granted man's craving for psycho-

logical crutches, it is easy to understand why he gets easily caught in the clutches of various priests and gurus. Since our traditions are based on the veneration of gurus, the acceptance of their spiritual authority as well as their right to offer us guidance and instruction, this being our wretched background, we unconsciously tend to regard Krishnamurti as a potential guru. How else can one explain the behaviour of the adoring thousands who attend his meetings just to be in his presence or offer him garlands of flowers or surreptitiously photograph him despite his protests? Pious devotees however soon find their hopes dashed on realising that Krishnamurti offers them neither the consolation of 'self-improvement' via 'meditation' techniques, nor the accustomed entertainment of rituals and religious music. His constant exhortations to his listeners to stand on their own feet instead of relying on anyone, including himself, sooner or later results in a transformed relationship with him wherein he is no longer seen as a superior guru and father-figure but rather as a sincere friend.

Persons interested in Krishnamurti's teachings will probably always find themselves in minorities that are scattered throughout the world. The inward journey into the psyche will necessarily have to be an individual quest and never a collective endeavour. Such persons have 'to do it alone' without any external assistance or guidance. How true but how hard! Out of the depths of one's loneliness, an emptiness indeed, which becomes all the more agonising with the realisation that every form of escaping from it is equally futile, the mind cunningly attempts to turn its interest in the teachings also into an escape and a source of entertainment. Subtle are the tricks that the mind is prone to play.

Blessed are the seekers who find the teachings, but twice-blessed are those who patiently and perseveringly

maintain an unflagging interest in them without escaping into traditional abodes of psychological comfort and security. Why, alas, do some turn bitter and forsake the teachings?

I used to know a group of rationalists who enthusiastically attended an entire series of talks by Krishnamurti because they regarded him as a sort of kindred spirit. Their philosophy asserted the supremacy of the intellect: truth, they declared, was discoverable only through the instrumentality of logic and pure reason. Their initial ardour soon turned into bitterness because of Krishnamurti's insistence on transcending the barriers of reason or thought. Undoubtedly, thought has its several uses, especially in scientific and technological matters; thought, besides, is an important means of communication. Yet how many fully realise the limitations of thought? It requires extraordinary insight to understand that thoughts are after all nothing more than mere dead impressions that distort the mind's capacity to perceive with clarity; furthermore, the thought-stream is essentially a material process that cannot possibly reach, contact or experience that which is non-material: that which is spiritual is surely beyond the realm of thought, reason or the intellect.

Anti-religious and anti-clerical persons like to think that Krishnamurti is voicing their attitudes when he denounces priestcraft and organised religions with their vested financial and other interests. So they hail him as their leader, especially when they begin to feel a peculiar sense of affinity with his daring iconoclasm. In actuality Krishnamurti is neither anti-this nor pro-that; he has no particular likes nor dislikes. The liberated state of non-duality is not besmirched by any prejudice or predilection whatsoever. So Krishnamurti's denuncia-

tions of all the chicanery that passes as religion are not by any means the protests of an ideologically committed mind, but are rather the outpourings of a heart that is moved by human sufferings. He talks because he sees sorrow and loneliness in the face of man.

Krishnamurti's pithy sayings and epigrams have a certain appeal to those who never get tired of comparing his statements with similar ones to be found in the so-called sacred books of both the East and the West. Comparisons of this kind tend to vitiate the efficacy and beauty of his percipient observations which are surely deserving of being valued for their own sake. Often it is the case that the desire to compare Krishnamurti's teachings with various doctrines is motivated by the unconscious urge to seek confirmation of fondly cherished religious beliefs and philosophical ideas. What is the good of 'listening' to Krishnamurti if the result is going to be a strengthening of one's ideas, attitudes, beliefs, traditions and the like? Now, real listening, in contrast, results in the shattering of the very structure and foundations of psychological conditioning for it involves the complete exposure of the hidden recesses of the mind to the searching light of awareness. The entire gamut of consciousness is laid bare.

Some persons' partial acceptance of the teachings is evidenced by their agreement with only those specially selected quotations from Krishnamurti that conform to their particular ideological positions. Since the teachings are not concerned with the examination of ideas *per se* but solely with the total unconditioning of the mind from all ideas and images, it seems to me that one has either totally to accept the teachings or totally to reject them. One either sees or does not see the

importance of liberation from the blinding burdens of the past.

The acquisitive nature of the mind is such that it seeks security through the gathering of knowledge; the accumulation of information gives it a sense of purpose and strength. This is a subtle device whereby the 'I' tries to consolidate itself and perpetuate its existence. We therefore attend Krishnamurti's meetings with the intention of gathering and storing his wisdom. We hope to carry home something from his talks. Now the art of right listening becomes possible not only by having an unoccupied mind but equally by ensuring that it remains empty after the completion of each and every experience. Admittedly, Krishnamurti's sayings are marvellous but if the mind starts collecting them then what happens to it? If an insight, however profound it may be, is greedily retained it soon becomes an image or a concept, which in turn inevitably becomes a 'centre' from which the mind tends to function. The mind begins to think in terms of that 'centre' which is really the 'I'. The centre invariably becomes a point of reference. Because our minds operate from innumerable such centres our thinking, outlook as well as even our sensory responses to external stimuli get distorted. It may seem paradoxical but it is true that we listen to Krishnamurti to get freed of bondage, but in listening to him our bondage gets increased. Krishnamurti of course can hardly be held responsible for this situation. We have only ourselves to blame for not listening properly. Unless the mind dies to everything that it has learnt from Krishnamurti it is not in a fresh enough state to learn anew, indeed a mind that is burdened cannot learn at all. Therefore, the art of right listening to Krishnamurti becomes possible by being in a state of creative emptiness

both during and after his talks. At the end of each talk I try to forget everything I heard and walk away like a free man.

Over the years I have never missed an opportunity of listening to Krishnamurti. Frequently I have wondered whether it is because of the force of habit that I feel impelled to attend his talks again and again, as though I were mechanically going to church every Sunday. Although I know more or less what he would be saying at a meeting still at no time have his words seemed stale or repetitious. For one is conscious of the fact that he does not waste his time and energy in the dull regurgitation of accumulated knowledge and theories, but rather devotes it to the spontaneous exposition of an inexplicable state of being that is dynamically active and pulsating with life and vigour from moment to moment. His discourses consequently have those rare qualities of freshness and originality that characterise the improvisations of a great musician whom one hears and enjoys as and when the music is being created. Sometimes when I undertake long and wearisome journeys to far distant places such as Brockwood, Saanen or Ojai for the ostensible purpose of listening to Krishnamurti I must confess that my motives are not entirely unmixed. There is the recreational value of living for comparatively short periods of time in places that are in or around the specially selected venues for his meetings, which are invariably held in areas of exceptional scenic beauty. Besides, these gatherings are also splendid occasions for the reuniting of old friends which is always a great pleasure. It is good to get away even temporarily from the strains and stresses of everyday life for the mind, heart and body need periods of solitary retreat for rest and recuperation. One's spiritual batteries have to be

constantly recharged. Then, there is the undeniable aesthetic delight in seeing Krishnamurti in person for anyone who is sensitive to beauty cannot fail to be moved by the charisma and radiance of his presence.

Krishnamurti's masterly descriptions of the inner workings of the mind help to extend the frontiers of self-knowledge. The mind gets rudely aroused from its long slumber of smug complacency. His incisiveness may be likened to that of a surgeon's knife that hurts but also heals. Let us not resent psychological chastising if it ends in psychological chastening.

The easily comprehensible teachings of Krishnamurti are made unnecessarily complicated by us because, conditioned as we are, we cannot help reading all manner of interpretations and implications into them. My understanding of his message is reinforced every time I listen to him. His words have the effect of unlocking the doors of the unconscious so that the hitherto unseen complexes, fears, hopes, anxieties, ambitions and the like are all laid bare. The tricks and deceptions of the mind get unravelled; the subtle games that the psychological 'I' plays in its endless struggle for survival get exposed. The realm of consciousness gets purged and purified; the hidden layers of the mind get disturbed and destroyed in an awakening process that takes one to the brink of the great void and beyond.

Chapter VIII

WHY BOTHER TO PRAY?

'If you ask anything of God, you will never find God.'

—Krishnamurti

Even in medieval times the Christian monks of certain monastic orders were expected to devote a third of their day (8 hours) purely for praying, which was viewed as the direct path to sainthood. Nearly all theistic religions still emphasise the importance of prayer.

Intercession may be described as the asking of favours for others, whereas prayer is the asking for oneself; nonetheless both forms of activity have an unmistakable element of petitioning and demanding.

Underlying the practice of praying is the belief in the existence of a superior entity or deity who listens to your grievances and sometimes redresses them. God is assumed to be a person, which is a far cry from regarding God as an heightened state of super-consciousness or awareness that is uncontaminated by any form of psychological conditioning.

What are the psychological processes that are involved in praying? First, the idea of a deity or God is either carefully instilled in childhood, or one imagines it according to a description as given in an ancient tradition which was probably handed down by a religious teacher. The imaginative powers of the mind are exercised to picture the form, powers and such other attributes of a deity or God. Second, once the image has got deeply entrenched in the mind it is no longer regarded as a

mere abstraction but rather as a living reality that is as real as the people one meets in daily life. Third, supernatural powers and divinity are attributed to the image as a protection against the danger of scepticism. Fourth, in times of distress one prays to the dear image of one own's invention, be it an abstract idea, a mere symbol or the image of a benevolent and elderly God-Father with a flowing beard who resides in an imaginary heaven.

Pictures, statues and such material objects, in contrast to purely psychological images, are also frequently used for spiritual communion, but even so these material things cannot be disregarded in our discussion because the mind tends to sanctify them all. The mind does not mind praying to a material object on the one hand, or a psychological image on the other so long as it derives some satisfaction therefrom. There is no essential difference between the so-called primitive man who worships a crude idol and the so-called civilised man who prays to a sophisticated philosophical concept called God for both persons are motivated by more or less the same reasons, such as the fear of the unknown, the expectation of rewards and so forth.

The expectation of a reward or a favour is the *raison d'être* of prayer. This expectation lulls the anxious and agitated conscious layer of the mind into a state of temporary stillness. The unconscious mind then makes use of this short-lived quietness to communicate with the conscious mind. When the conscious mind is momentarily tranquil, the solution to a problem that the unconscious mind has been grappling with is given a chance to emerge suddenly. The messages thus conveyed by the unconscious are erroneously regarded as being the 'voice of God' or the 'voice of silence' in answer to

prayer. Now the unconscious mind's intimations and answers to problems are necessarily related to, and are not different from its own confused contents; besides, the products of the unconscious belong to the field of thought, whereas God is outside and beyond thought: God is the unthinkable. Since the unconscious is the vast reservoir of our countless conflicts, complexes, fears, racial memories and the like how can it ever be a reliable source of spiritual guidance, let alone a medium for the expression of the voice of God? Can that which is pure and unconditioned ever flower via the unconscious which is the very citadel of conditioning? Hence the 'voice of God' that supposedly speaks during prayer is most suspect. The so-called Divine voices, that the so-called saints and mystics claimed to have heard, were in fact nothing more than the ruminations of their own restless unconscious minds.

Through the instrumentality of prayer worshippers hope to ensure the fulfilment of their various dreams, ambitions, plans and other desires. Now the mind cannot help eagerly seeking whatever that is greatly desired; the unconscious mind in particular begins to suggest various courses of action which directly or indirectly prepare the way for the successful realisation of that which has been desired. Desires unlock the tremendous resources, capacities and forces within the unconscious mind which in turn then start indicating various ways and means for their eventual fulfilment. Let us consider the case of a keen student who prays for success in his forthcoming examinations. By praying he feels assured: he feels that his interests are being looked after by the agency of Providence. Praying thus provides him with a psychological boost that restores his flagging self-confidence in his own abilities and hence he exerts every

effort. He feels inspired to study laboriously. So when he eventually passes his examinations he attributes his success to an imagined God, instead of seeing that his achievement was directly related to his own personal striving which was of course prompted by the various forces that were set in motion in his own mind. This student need not have bothered to pray if only he had realised the importance of hard work as the surest path to success. When the mind's tricks are clearly understood people will cease praying: self-knowledge, in other words, is the factor that liberates the mind.

The devotee who asks, petitions and begs through prayer is just being acquisitive, greedy and selfish for it is the ego that seeks and demands.

What better state of purity is there than that of non-supplication? By the very act of asking one is immediately defiled and spiritually besmirched, but in not asking one is unaccountably provided: that is one of the mysteries of life.

Chapter IX

WHAT IS LOVE?

'Love is neither personal nor impersonal. Love is love, not to be defined or described by the mind as exclusive or inclusive. Love is its own eternity; it is the real, the supreme, the immeasurable.'

—Krishnamurti

Is love a concept? Various philosophers, theologians and others have tried to define love and describe its attributes. Poets too have sung its glories. Consequently we are left with a confusing mass of concepts. Like beauty or truth or anything else that is vital and living, love too is beyond all description; it cannot be crystallised into a concept. Perhaps descriptions provide us with glimpses and hints of its nature, but never the real thing in all its fullness, freshness and beauty. There is an ancient saying that no description of the taste of salt can ever be a substitute for the actual experience of tasting it. It is surprising that so many people are satisfied with mere descriptions of love as given in various philosophical and religious books as well as in imaginative literature.

After establishing a concept or an image about what love should be there begins the hard and fruitless struggle to make one's own love become like that image. If one were already in the state of real love would there be any need to speculate about love? So those who construct images about love are invariably the poor folk

who are totally ignorant of it. Out of the state of non-love there is projected an image of what love is supposed to be. That image is necessarily a figment of imagination, a mere shadow that is unconnected to the actual state of love. The stage is now set for a type of dualistic behaviour: the struggle of the state of non-love to become the imagined fictitious state of love. After first fabricating an image of love there commences soon afterwards an effort to become like that image. Now ethical systems are unfortunately trapped in this conflict of *what is* trying to become the imagined *what should be*, or in other words, the struggle of the non-virtuous mind to become the imagined 'virtuous' mind. At this point in the discussion two important matters deserve consideration. First, if one does not know the state of real love why not face that fact honestly? Why not remain in one's ignorant state instead of ambitiously trying to change oneself into what is only an imagined, artificial and supposedly superior spiritual state? Such an honest acceptance of the naked fact that one is devoid of love is extremely difficult owing to the weight of various religious traditions that have stressed the importance of love. Our minds have unfortunately been conditioned by concepts such as 'God is love', 'love thy neighbour' or 'love conquers all'. Nearly everyone is conditioned by the idea that one must love, regardless of whether one has actually experienced that pure thing called love. Furthermore, because love is generally regarded as the supreme virtue, it must surely hurt one's self-esteem and pride to admit honestly that there is no real love in one's heart. Second, do we ever ask ourselves the crucial question: *who* is attempting to love? The effort to love must necessarily emanate as an activity of the ego. The cultivation of love or virtue cannot but activate the ego.

Why bring into operation the 'I' which is the very antithesis of love? Why stimulate the 'I' into action because all the images that go to sustain the 'I', including the image of the 'I' itself, represent the forces of selfishness and narrowness, indeed the very forces that obstruct the natural flowering of genuine love? Egotism is incompatible with love: when the 'I' walks in through the door love flies out of the window.

The cunningly cultivated love of the mind may express itself through social service, philanthropy and various other good works. Although such activities undoubtedly benefit society materially still there is always in them a certain noticeable lack. Because of the absence of real love such deeds may be likened to flowers that have lost their perfume and loveliness. But those actions that are inspired by love, and are not performed merely out of a sense of duty or moral obligation, are blessed with the quality of sublime sweetness.

'Love thy neighbour as thyself' is an ethical principle that is deeply instilled during childhood in particular. Although the importance of love is not being questioned at all, it is nevertheless necessary to ask whether people can be forced to love. A soldier can be ordered to stand to attention but can he or indeed anyone be ordered to love? The so-called love that is based on a sense of duty and fear is not real love. For love is a spontaneous flowering that cannot be produced by any effort, force or compulsion either from within or without. The person who loves only for the sake of fulfilling a religious obligation is merely being obedient, mechanically and uncreatively. True love does not come into being at the behest of any authority, religious or otherwise: in fact, the motivelessness of love is what makes it such a beautiful thing.

Love is not sentiment for sentiment, it is a complex of emotion and idea or a psychological attitude that is permeated or prompted by feeling. Sentiment is cultivated feeling, such as the feeling that one should love one's parents or country. Every conditioned response savours of the mechanical and artificial. It is not suggested in the least that loving one's parents or country are undesirable states of mind or activities, but it should never be overlooked that real love embraces all human beings and not merely one's parents; furthermore, real love cannot be confined to just one country but extends to the entire universe. Sentiment is the product of the conditioned mind with all its urges, conflicts, fears, ambitions and complexes, but love is that pure flame that has not been contaminated by the conditioned mind. Love is that spontaneous outpouring of the heart which expresses itself in a thousand different ways. Love frequently finds expression in sympathy, pity, mercy, generosity, humility and compassion.

Because human beings are not linked to one another by the golden threads of love there is inevitably much unhappiness, suspicion and strife. What is the magnet that draws people together: affection or naked self-interest? Society is unfortunately not based on love but on mutual exploitation. If society were permeated by love then we would be living in a very different world—a world without races, nationalities and wars and one where people were really considerate, kind, generous and compassionate. Glaring instances of man's wickedness are vivisection and the killing of helpless animals, either for food or for sheer sadistic amusement. His general lovelessness is also reflected in his wilful destruction of nature. If man were deeply sensitive to nature and really cared for the conservation of the

earth's natural resources then would there ever have arisen either a problem of environmental pollution or a crying need to save certain flora and fauna from extinction? Vulnerability and sensitivity, especially a heightened sensitivity to nature is an outstanding attribute of love. When all the walls and defences of the self have been fully discarded this sensitivity comes into being. Why complain about the chaos in the world at large when even the closest relationships between human beings are rarely, if ever, founded on love? In the name of love, alas, men and women live together when in fact what really keeps them together is sexual gratification, the fear of loneliness and financial necessity. What little there is of love soon slides away when a man succeeds in possessing a woman or vice versa. For possession involves the using of another for one's own self-interest; then one is prepared, if necessary, to influence, control and dominate another's life. Societies have legalised possession and religions have sanctified it, but still the truth remains that the possession of another human being for one's own pleasure, use and self-fulfilment is incompatible with love. The fear of losing one's so-called beloved as well as jealousy fortify this urge to possess. Seldom is it realised that fears and jealousies vitiate the purity and beauty of love. No amount of justificatory arguments can disguise the ugliness of possession with all its subtle forms of domination and exploitation. In possession, besides, there is little respect for the other person's independence and freedom to grow fully and in an unhampered manner. Is there love in the heart of anyone who tries hard to mould the lives of others according to the whims and fancies of his or her particular self-centred images? There is a flowering of affection only with the discarding of images. When the mind is unconditioned and purified

the heart begins to blossom in all its fullness and glory. Such love is motiveless; it is not driven by any ulterior motive; it does not expect a reward for loving and caring; it is noble and disinterested; and above all, such love will continue to be given even when it is not reciprocated.

Some maintain that man's love of God excels all other kinds of love and also that the love of man for man derives from, and is secondary to this greater and nobler love of the Divine. It has even been said that God enjoys being loved. If that statement were true it would show how human God is! Now is it really possible to love God? It is undoubtedly possible to love something that is already familiar to one, that has been known and experienced. But is it possible to love something that is unfamiliar, unknown and unexperienced? Some speak of God as though God were a person who was known to them personally and intimately! In the course of his desperate flight from sorrow man hoped and believed that the fountain of happiness could somehow be found through the agency of an undiscovered God. So with his anxious and conditioned mind man invented a grandiose image of God and thereafter started adoring his invention. Are there higher and lower kinds of love? Love is a force that is intrinsically pure, indivisible and complete in itself so that it cannot be graded or categorised. Love is also so powerful and supreme a force that it cannot be made subservient to any other force. It is a force without any concrete or specific purpose in the sense that one does not love in order to receive or confer any benefits. One loves for love's own sake. One loves because one cannot help doing so.

Why does love fade away after a time from a beautiful relationship that once rested on tender feelings? As the

mind gathers images the natural effusions of the heart get obstructed. The spontaneous outflow of compassion gets checked when consciousness is contaminated by images. Therefore the constant renewal of love becomes possible only with the dying of each image as and when it arises. The imageless mind alone is capable of forgiving and forgetting. If that happens love can never grow stale.

Love is not at all related to attachment because attachment is born of self-interest, gratification, satisfaction and pleasure. Love is neither a means of furthering one's self-interest nor a source of gratification, satisfaction and pleasure. For in the act of loving there is an absolute unconcern for either the pursuit of pleasure or the avoidance of pain; besides, love involves total self-abandonment and self-surrender. When consciousness has been cleansed of psychological images there is a flowering of the purified heart. Then love blossoms of its own accord as easily and effortlessly as the act of breathing in and out. The person whose innermost nature has undergone such a radical change starts loving because he cannot help loving. Such a person is indeed the very embodiment of love.

Chapter X

A NEW KIND OF EDUCATION

'The ignorant man is not the unlearned, but he who does not know himself, and the learned man is stupid when he relies on books, on knowledge and on authority to give him understanding.'

—Krishnamurti

Why does our sense of wonder diminish, if not altogether wither away, as we grow older? Man's innate curiosity to know more and delve deeper and deeper into all things made possible the growth of knowledge and enriched his cultural life. In the quest for what he regarded as the truth he never ceased asking fundamental questions which brought forth a body of knowledge called philosophy. Few faculties in man are more precious than his sense of wonder. When the mind is committed to a religious or political dogma it soon begins to show a certain reluctance to explore with impartiality its various intellectual positions. Soon one's ideas and beliefs become cherished possessions in which one acquires a vested interest. In the defence of these possessions one is prepared to argue, convert others and even fight: that is the origin of fanaticism. Now the sense of wonder diminishes to the extent that one is committed to beliefs, dogmas and ideas. The lesser the mind's psychological burdens the greater is the intensity of its sense of wonder. Prejudices of any kind distort perception. The investigations of a prejudiced mind

are inevitably circumscribed by its prejudices. It is the uninhibited and unencumbered mind that manifests an interest in questioning long accepted assumptions and is therefore capable of breaking new ground. The time and energy that teachers devote to kindling in their students this sense of wonder is far more valuable than their traditional role of imparting knowledge. Teachers who try to stifle this sense of wonder by conditioning the minds of their students through propaganda of one kind or another are surely unworthy of their profession.

Paradoxical though it may seem, learning is really a process of unlearning. As a result of awareness one begins to gather various insights about oneself. These insights constitute self-knowledge. These insights usually appear in the form of sudden flashes that uncover facts that had hitherto remained unrecognised. Each insight reveals an aspect of the psyche. One may discover, for instance, the subtle means whereby one tries to ascend the social ladder. (Incidentally, is there any society that is without class divisions and snobbery?). Now self-knowledge, which is probably the most precious kind of knowledge, is different from all other knowledge in one very important respect. Technological knowledge keeps on increasing quantitatively whereas self-knowledge, in contrast, does not grow and expand: it is not, in other words, the result of a cumulative process. Unless one discards each insight about oneself the moment it is experienced the mind is no longer free to find further insights. Since the psyche is a fluid, dynamic and ever-changing flux with characteristics that are never constant and static one cannot possibly perceive its nature unless it is approached afresh every time. A mind that is influenced by previous insights is by that very influence incapable of distortionless perception.

Unless the mind unlearns each insight tending to self-knowledge, as and when it arises, it is neither open nor free.

It is by discarding self-knowledge that one acquires it. It is by constantly unlearning that one constantly learns.

What would be the point, it might be argued, of gathering this kind of undistorted and pure information about oneself if one were going to cast it aside at the very moment of perception? Is this merely an eccentric pastime? Is this another way of keeping the mind in a state of perpetual chattering? Such questions can only proceed from a failure to comprehend the nature of the psyche. Since the psyche is changeable and unpredictable it has to be approached each time as though one were observing it for the first time. For if the psyche were approached with conclusions that were gathered from previous observations then one would fail to observe any changes in it that may have taken place in the intervening period between one observation and another.

The imposition of discipline on disorderly students, through a system of rewards and punishments, seems undignified and is in any case of no lasting value. There is always an unmistakable element of artificiality and lack of depth in an 'orderliness' that is foisted upon oneself by another. By offering various rewards in the form of either praise or prizes are we not subtly involving them in a kind of bribery and corruption? By the threat of punishment are we not instilling in tender minds various fears that might well become the basis for future neuroses? These traditional methods of ensuring 'good' behaviour have only resulted in creating

an external façade of order and discipline without fundamentally transforming the psyche. Good behaviour is without ulterior motive in the sense that one is good for the sake of being good. On realising the importance of right conduct one starts behaving properly. Students may be totally oblivious of the fact that they are disturbing others and making a nuisance of themselves. A teacher who is faced with a problem of this kind can try to awaken in such students a certain mindfulness and consideration for others so that they will become inspired by a new sense of responsibility. Thereupon these students will of their own accord cease to behave thoughtlessly.

The problems of indiscipline and violence among students in schools and elsewhere should not be considered in isolation as though these were unrelated to other social problems. Students' attitudes and conduct are basically a faithful reflection of those of the adult world. How can students behave otherwise when the adult world of their elders is characterised by competition, ambition, aggression and ruthlessness? The young, unless they are very alert, cannot help being conditioned by the old. The young in turn love to imitate the behaviour patterns of their elders in order to feel grown-up. Therefore it becomes absolutely imperative for teachers to kindle in young minds a longing for freedom from all the corrupting influences of society. When the young start tearing asunder the walls of adult conditioning they may find various aspects of our society so repulsive that they want to be dissociated from it altogether The sannyasis of India and the 'drop-outs' of the Western world have not necessarily succeeded in breaking the bonds of social conditioning; it often happens that their 'revolt' is nothing more than the

substitution of one form of conditioning for another. What is the good of rebelling against the authority of the church if one accepts instead the authority of a guru?

The accumulation of knowledge is not unimportant, but if that were made the main purpose of education then we would, in effect, be reducing the mind to a vast data bank.

The primary function of a teacher is neither the imparting of information nor the teaching of various skills, important though these functions are, but rather the awakening of that curiosity for self-knowledge in their students. Once students acquire the key to the whole world of knowledge by mastering the art of reading, then teachers become largely superfluous. Nowadays, besides, there are so many non-bibliographical sources of knowledge such as cassettes, films and TV, where the assistance required of teachers in the teaching process becomes minimal.

A good teacher does not necessarily have to be a person of great scholarship although without some knowledge of his subject he would not be qualified to teach at all. Who then is a good teacher? A good teacher will take great pains to stimulate in his students an enthusiasm for the things that really matter in life such as clarity of perception, beauty, tenderness and love. He will constantly emphasise the importance of being intensely aware of both the outer world as well as the more complex inner world of the psyche.

In the course of imparting knowledge a teacher can, if he is inwardly watchful, see his own prejudices in operation. While teaching a subject like history, for instance, a teacher can observe how his nationalistic sentiments are distorting his objectivity through the

temptation to gloss over the mistakes of his own country. He alone is a genuine teacher who never identifies himself with any particular country, nation, race, religion, colour, caste or social class. While alerting students to their particular conditioning, the teacher can allow his own mind to uncover its hitherto unrecognised prejudices, likes, dislikes, fears, anxieties and so forth. A teacher who piously discusses meditation and the spiritual life with his students is being hypocritical, unless he is himself undertaking such an inward journey of exploration. Once it is mutually understood that both the students and the teacher are engaged in this common endeavour, an understanding, which must result in the teacher's rejection of his mantle of authority, if he had one, then a new relationship between them, based on equality and brotherhood, comes into being.

In some cultures teachers are venerated by pupils as though they were the sole repositories of all knowledge, wisdom and virtue. A teacher should be more knowledgeable than his pupils in his subject, but no sensible teacher can possibly claim to be omniscient. A good teacher is no more than a guide who, together with his pupils, explores a few of the many areas of knowledge in a spirit of comradeship. When teachers realise how little they really know in the face of the immeasurable vastness of knowledge they become truly humble.

In a very special sense there is no basic difference between a teacher and a pupil for both are the victims of psychological conditioning. By the same principle there is no basic difference between a so-called savage and a so-called civilized man. What matters is not *how* one is conditioned, but whether one is free of *all* conditioning and hence a free and creative individual.

For centuries, in the name of religious education, the fresh and uncommitted minds of the young have

been moulded according to the assumptions, dogmas and tenets of various religious ideologies. In the communist world religion is loudly decried, but in these countries political indoctrination takes the place of religious propaganda. All forms of psychological conditioning are inimical to intelligence; how few, alas, really care for intelligence!

What is the right approach to religious education? If religion is taught at all then it is only fair that the syllabus should include all the various major religions of the ancient and modern world. Information about lives and teachings of the founders of the various religious traditions should be imparted critically and impartially so that the student does not develop a psychological predilection for any particular teacher such as Jesus, the Buddha, Mohammad, Shankara and so forth. The doings and sayings of these notable historical personalities are undoubtedly worthy of study, but let the study of religion be pursued in that spirit of neutrality and detachment which usually goes into the study of any other subject, such as biology or geography.

Courses in religious education would be incomplete if these were confined to the uncritical study of the lofty idealism and penetrating insights of the founders of religion. These courses should never be designed so as to gloss over the seamy side of religious history, such as the bloody wars over doctrinal issues, the heartless persecution of those who chose to dissent as well as the inevitability of priestcraft as a direct consequence of religious organisation passing into the hands of vested interests.

When boys and girls are educated together in co-educational schools they are given the opportunity at an early age of learning to establish the right relation-

ships with members of the opposite sex—through close association at work and play they will grow to understand and respect each other. The segregation of children according to sex is unnatural and unnecessary. In the adult world, in which children will eventually have to live, it is a fact that men and women mix freely. Are schools that practise such segregation preparing children to meet the challenges of adult social life, or actually hindering them from doing so?

Nearly all countries in the modern world, both capitalist as well as socialist, are besmirched by the ugly spirit of competition. Indeed in the philosophy of capitalism the competitive spirit is venerated as the mainspring of human enterprise; without the profit motive, it is argued, man would be deprived of the incentive to work hard and thereby better himself. Although socialist societies frown upon certain forms of economic competition yet they are very much embroiled in intrigues and rivalries. Even in these so-called egalitarian societies one notices how frequently bureaucrats desire to climb higher and higher in the hierarchical ladder for the acquisition of more power and wealth. We are so used to seeing competition of all sorts that its desirability or otherwise has rarely been questioned. Competition and all the bitterness it engenders has been accepted as a normal condition of life.

The forces of competition and aggression frequently operate together. Primitive man competed with his rivals in the raw struggle for existence. The truly civilized man, in contrast, does not compete with his fellow men. He does not compete; he co-operates.

In the realm of education too the competitive spirit still prevails. Antagonism between students is created when they are given marks in their various subjects.

This is not to suggest that teachers should not keep confidential records of their students' progress. Such records should, however, never be used to create hostility among students. This usually results when, for instance, they are branded as 'clever', 'brilliant', 'dull' and so forth.

Is it not illogical to expect the emergence of a world that is based on co-operation while the pernicious spirit of competition is fostered in the classroom? A definite step towards the birth of a peaceful and co-operative world would have been taken when schools have abandoned the use of the competitive spirit as an incentive to improved academic performance. Students have to be warned of the existence of this dangerous tradition in our culture. With the freeing of the mind from these primitive tendencies the pursuit of knowledge will no longer be an ordeal but an exciting, joyous adventure. Knowledge will be pursued for its own sake. Then students will be free to harness co-operatively their collective energies for delving deeper and deeper into the great unknown.

The vulgar spirit of competition is rife in the world of sport too. Why permit the entry of antagonistic feelings into activities that are essentially recreational? The games that children play will become more enjoyable whenever their participation is governed solely by the fun of the sport and nothing else.

Organized competitive sports frequently become a means of self-display. The ego tirelessly asserts itself in its struggle for survival. Apart from the actual participants in a game the passive spectators too are equally prone to assert themselves vicariously. When watching a football match, for instance, one first identifies oneself with a particular side and thereafter one begins vicariously to experience feelings of aggression and pugnacity.

There is elation when one's side scores a goal and disappointment when a game is lost. But if one watches football or any other game purely for the fun of it, without taking sides and also without using it as a means of emotional self-expression, then one's appreciation of the exercise of skill by the players does not remain confined to one side only but extends to both. Apparently to many sport is 'pleasurable' mainly because it provides opportunities for giving vent to their otherwise hidden and unexpressed inner urges towards violence, either directly as a participant or indirectly as a spectator. The reasons for the great popularity of sport throughout the world are not difficult to understand. Some sports such as hunting, fishing and shooting are blatantly cruel and sadistic, to say the least, because they invariably result in the maiming and killing of helpless animals.

The fierce and feverish rivalry that frequently borders on the neurotic is particularly evident in highly organized international sporting competitions such as the Olympic games. In the tense scramble to win medals, break athletic records and thereby promote the so-called prestige and glory of the countries they represent, there is a lamentable inability to enjoy those simple delights that are to be obtained from playing games, such as the feeling of relaxation as well as the sheer joy of it all. How can athletes who are motivated by feelings of envy and a burning ambition, let alone financial rewards, ever experience a total relaxation of their minds and muscles? Under such circumstances are these athletes, who are the victims of burdensome psychological pressures, capable of entertaining tender and brotherly feelings towards their fellow athletes? The phrase 'friendly rivalry' is a grave misnomer because any form of rivalry cannot but generate feelings of ambition, suspicion and hostility.

The warm handshakes and smiles cannot disguise the basic discord that governs their sporting relationship. The world will become a pleasanter place to live in when the dangerous competitive spirit is totally abandoned, not only in the world of sport but in all walks of life, so that there may emerge instead a climate of genuine co-operation and goodwill among men.

The joy of learning gets vitiated or killed whenever the role of examinations is unduly emphasised. Examinations are not unnecessary for we obviously need some means of gauging the knowledge and skills acquired by learners, but when examination success is given great importance as though that were the goal of all education, are we not introducing an element of misery into the lives of the young? A responsible teacher would take pains to explain that since education is a life-long process, it cannot end with the mere passing of examinations. Examinations deserve to be treated as secondary features that are incidental to the learning process.

The teaching of various military skills in schools has long been regarded by certain people as an effective means of impressing on young minds the importance of discipline. Military training usually includes practice in the use of firearms, marching and obeying the orders of superiors without questioning. The so-called discipline that is forced upon oneself by an outside agency may create the semblance of order but it is not genuine for true order is the outcome of self-knowledge: in other words, order is born of the full awareness and understanding of one's conflicts and inner disorder.

Military parades provides a certain perverted entertainment to those who are indifferent to the depressing fact that fighting and killing are the prime functions of soldiers. A good soldier must always faithfully carry

out orders, regardless of whether the cause he is fighting for is morally right or wrong. Now war is necessarily wrong for it involves the slaughter of human beings. How can children ever grow up as gentle, sensitive and loving human beings, who hold all life as something sacred and worthy of preservation, if they become coarsened and toughened through the mastery of military skills and the adoption of values that extol violence? The school is probably the best place to lay the foundations for the creation of a new society that eschews violence in all forms, particularly organised violence that expresses itself in the form of war.

War is only the outward manifestation of our inward states of ill will, hatred and aggression. Children could be alerted to the existence of these states in varying forms and degrees so that they might, in the light of this self-knowledge, transform themselves into peaceful human beings. Apart from the scant respect for life, military trainees also acquire the habit of unquestioning obedience to persons who are superior to them in rank. In the military world obedience is understandably a very highly valued virtue, because armies that are torn by internal dissensions over questions of strategy and the like can hardly be in a position to strike their enemy quickly and efficiently. What are the long term consequences of this attitude of unquestioning obedience? First, a mind that is unquestioning soon loses its critical dynamism and the ability to investigate. Second, political dictators and spiritual gurus thrive on people who are foolish enough to follow them blindly.

Schools should be places where students can feel so secure and completely at home that their minds function without a trace of inhibiting fear or anxiety. To generate this feeling there must exist between the

teachers and the students a certain bond of companionship. There are a great number of overcrowded schools where the teachers hardly get to know their students, let alone establish anything like a deep degree of communion, understanding, trust and affection. This vital rapport between teacher and student cannot be realised unless classes are manageably small instead of resembling cattle ranches!

The physical environment of the school, if it consists of spacious lawns and attractive gardens with a great variety of trees, will be restful to the eyes and beautiful to behold. From nature many sages have drawn their spiritual sustenance. Nature is an endless source of artistic, philosophical and spiritual inspiration. The scientific study of nature is not enough. The aesthetic charm of nature has to be felt: it cannot be captured through a process of cold intellectual analysis. How many students leave school with a capacity for taking delight in the fascination of nature in all her beauty and glory? How many indeed have so deep and abiding an interest in music and the fine arts that they have thereby become more sensitive? Is it because of our obsession with material progress that our educational systems inordinately stress vocational training and intellectual growth in preference to non-vocational and non-intellectual pursuits? For the full flowering of all aspects of students' personalities their emotional growth is no less vital than their intellectual growth. Blessed are those in whom there is a harmonious blend of the mind and heart.

APPENDICES

APPENDIX I

THE ART OF PERSUASION

'Think of the awful slaughter produced by the superstition that animals should be sacrificed, and by the still more cruel superstition that man needs flesh for food.'

—KRISHNAMURTI

That the world is likely to remain predominantly non-vegetarian in the foreseeable future is a gloomy prediction. Unfortunately no reliable statistics have been compiled as to the numbers of vegetarians in various countries. If regular surveys were made it would be possible to discover trends as to whether the ratio of vegetarians to non-vegetarians is increasing or otherwise. It may be fairly conjectured that for a long time to come vegetarians might have to resign themselves to remaining a minority. As a minority they have to face the majority demands of conformity in food matters. Some of the delicate relationships arising from this predicament are worthy of examination.

The need to advocate vegetarianism is no less important even in a predominantly and traditionally vegetarian country like India. Many young Indians scoff at vegetarianism in their eagerness to become 'modern' or 'western'. The vegetarian message needs continuous repetition if only in order to help born-vegetarians to rediscover their rich heritage.

The problem is how to deal best with an unfriendly and sometimes hostile non-vegetarian world? Our attitudes, views and ways of living inevitably result in

the formation of a 'vegetarian image' in the eyes of society. For this reason every vegetarian has an immense responsibility towards the creation and maintenance of a favourable picture of the minority to which he belongs.

One doubts whether there is, or indeed can be, an ideal technique of persuasion or conversion. The *modus operandi* must necessarily depend on factors such as the age of the person, degree of interest, cultural background and attitude to vegetarianism (hostility, indifference or enthusiasm).

With children and young persons it is considerably easier to introduce vegetarianism. Children are better listeners and are free of mental inhibitions, which makes them more susceptible to influence. 'Catch 'em young' is ethically questionable, for this technique is suggestive of foisting oneself on innocent minds. Nevertheless, the importance if introducing vegetarianism at an early age is stressed here not for the sake of early conditioning, but for alerting to the fact that fish, flesh and fowl are not necessarily man's only food. An early awareness of choice in food facilitates the growth of a sense of discrimination. This special sense will stand the child in good stead when subjected to the pressures of its environment. Such a child is likely neither to feel shy when eating different food in the company of its playmates nor to think it impolite and ill-mannered, for instance, to refuse sausage rolls or meat-pies at a party.

The aggressive vegetarian with his misdirected drive is somewhat of an embarrassment. I knew a person who made wild speeches at Hyde Park Speakers' Corner. He seized every opportunity to scorn and ridicule non-vegetarians. His sarcasm and sardonic humour had an appeal to the few vegetarians who suffered from a sense

of oppression. In the long run this person created more enemies than converts. That such an impression was created was indeed saddening, for he had the capacity to buttress his case with facts, statistics, quotations and arguments drawn heavily from ethics, religion, medicine, physiology and dietetics. Encountering one's ideological opponents in open combat is poor strategy, although the resulting sparkling discussions are entertaining and instructive. Blunt opposition tactics put one's opponents on their defensive guard, giving rise to unconscious impulses to resist ideas.

An all-too-frequent failing among some vegetarians is the assumed air of moral superiority. Who cares for, likes or listens to the arrogant? Just as the destruction of animals for food is cruel and the result of man's psychic aberration, so also is pride. Arising from this point is the equally objectionable spirit of condescension which puts off non-vegetarians from vegetarians.

An apologetic vegetarian is a poor advertisement for his cause. While it is imprudent to over-assert oneself lest this leads to misunderstanding and antagonism, an apologetic attitude unmistakably conveys the impression of a guilty mind and a sense of inadequacy. A simple and unaffected statement that one *is* a vegetarian seems a better proof of sincerity and joyous living. The very fact of being a vegetarian is in *itself* an eloquent fact.

Psychologically speaking, the desire to convert springs from an inward uncertainty and insecurity on many occasions. Under what circumstances, then, must one discuss vegetarianism? The probing or casual questions arising from one's 'deviant' food habits have to be answered discreetly. The manner and tone of answering cannot be overlooked. Friendly replies aimed at imparting information are preferred to cutting ones ex-

pressed in a corrective or pedagogic spirit. The curiosity of the interested often invariably leads to the gathering of facts from various sources. As a librarian it is my duty to direct readers to sources of information. On the few occasions when there were inquiries relating to vegetarian literature, not being content with the mere provision of the latest publications, I went to the extent of naming vegetarian societies devoted to study and research.

I have found it helpful always to carry in my briefcase vegetarian pamphlets. These are distributed at the psychological moment to genuine inquirers only. It saves the need for lengthy discussions and provides the recipient with an opportunity to browse over the publications at leisure. It is imprudent to distribute vegetarian literature indiscriminately lest an unsought impression of propaganda with vested ideological and financial interests is unfortunately conveyed. After explaining briefly the theoretical basis of vegetarianism, I add, 'But, friend, unless you experiment for a reasonable length of time it is difficult to know what a wonderful thing it is to *think* and *feel* like a vegetarian. Like the taste of salt, no amount of theorising is a substitute for experiencing.' I am happy to record that several persons heeded this suggestion and subsequently became life-vegetarians.

The cause may suffer considerably by thrusting vegetarianism on uninterested persons. This is not to underrate the obvious requirement of easy accessibility to information for potentially interested persons. Ensuring that every public library is well stocked with vegetarian literature, donated or bought, may well be the solution to this problem.

The passive vegetarian who simply 'carries on' with a reluctance to discuss food also has a subtle influence.

His example of 'queer' food habits challenges tradition in the minds of observant onlookers. The 'odd' man stimulates thought in his immediate circle of friends and acquaintances. A vegetarian of this sort may also be regarded as a missionary who, without deliberately attempting to be one, in fact liberates society from the path of dismal darkness. An 'eccentric' may be ridiculed by those who lack understanding, but his 'eccentric' food directs attention to the thoughtless food habits of the majority. So the silent vegetarian too proclaims a healthy and sane way of life by his quietude.

(Originally published in *The British Vegetarian*)

APPENDIX 2

SOME ETHICAL ASPECTS OF VEGETARIANISM

'The eating of flesh and fish involves the taking of life, often with cruelty; and an attitude of mind which tolerates this wholesale slaughter of millions of defenceless creatures, in order to satisfy a barbarous craving which has become a need through custom, must eventually induce a callous indifference towards suffering as a whole, and deaden the tender compassion which always characterizes the spiritual man'.

—KRISHNAMURTI

Vegetarians seem to fall into two distinct categories, depending on their respective attitudes to vegetarianism. There are the scientific vegetarians in contradistinction to the ethical vegetarians.

A scientific vegetarian may be described as a person who has chosen vegetarian diet in the belief, expectation, hope or conviction that it is nutritionally superior to the one that involves the consumption of fish, flesh or fowl. Many are the intellectual, philosophical, medical, historical and anthropological arguments that can be adduced in support of scientific vegetarianism.

Ethical vegetarianism, on the other hand, does not derive its strength from an elaborate mass of intellectual considerations; it is based rather on one's sense of

aesthetic and moral revulsion at the slaughter of animals. It is therefore more a way of feeling than of concept. Ethical vegetarianism, in other words, originates in the heart and not in the mind. This is not to say that ethical vegetarians are mere unthinking and sentimental people who are indifferent to all the evidence that can be presented to buttress the vegetarian case. Interesting though the intellectual foundations of vegetarianism are, with ethical vegetarians, however, all such considerations are of secondary importance and are superseded by the overpowering love of animals. This point needs emphasising because, as an ethical vegetarian myself, I know that I can never be swayed from vegetarianism by any intellectual arguments. The scientific vegetarian's position, in contrast, is rather shaky for he might well consider abandoning vegetarianism altogether if, for example, it is scientifically proved to him by somebody that vegetarianism is injurious to health or is objectionable on certain economic, social or philosophical grounds.

Often one is asked about the possible risk of suffering from various nutritional deficiencies by becoming a vegetarian. Such fears are ill-founded because there is nothing in a meat-fish diet that cannot be derived, and indeed derived in a purer form, from vegetarian food. But if, for the sake of argument, it is assumed that undernourishment is the direct and inevitable consequence of vegetarianism then the ethical vegetarian's answer would be: 'I would still prefer to be nutritionally deficient to all the crudeness of stuffing my poor body with the carcasses of helpless animals'.

It is interesting to know that certain outstanding men in history such as Tolstoy and Mahatma Gandhi were vegetarians, but if one unfailingly loves animals and genuinely cares for their welfare then one will respect

the rights of animals anyway, regardless of the examples set by great personalities. Love needs no justification; it can operate without precedents. Love is a law unto itself.

Religious edicts do not necessarily ensure that animals are well treated. In Islam, for example, prohibition on animal consumption is unfortunately confined only to swine. The Christian injunction 'Thou shalt not kill' is generally misinterpreted to exclude animals and includes only humans but, alas, are even humans safe in the so-called Christian societies? It is clear that genuine morality does not have to originate in religion: there is no religion higher than compassion. Therefore it is not from the weight of ideological commitments that an ethical vegetarian derives his inspiration and strength, but rather from a certain tenderness in the heart that is overflowing with compassion for all living beings.

Now, compassion for animals cannot end with the mere abstention from animal flesh. Vivisection inflicts unimaginable cruelties on animals in the name of 'scientific progress'. Dumb animals cannot protest over their plight nor take part in demonstrations. If we remain unmoved or fail to act in this matter can we truly regard ourselves as being sensitive and human?

So-called civilised societies have sanctioned certain sadistic sports such as hunting and fishing. Children are encouraged by their thoughtless elders to participate in these perverted forms of 'recreation'. A great many industries thrive on manufacturing and selling various accessories for games that involve the mutilation and destruction of animals. Do these 'sportsmen' ever care to put themselves in the shoes of these innocent victimised animals and thereby experience their terrible death agonies? It is seldom realised that the callous treatment

of animals is only another manifestation of violence in this monstrous world of ours. The ethical vegetarian cannot remain unmoved and unconcerned in the face of all these cruelties. To create a new society that is truly peaceful, must we not take the first step towards its realisation by ensuring that no killing, cruelty or any form of violence has been perpetrated in the production of the food we eat?

That animals are sentient beings who, like ourselves, are also capable of a very wide range of emotions, such as anxiety, fear, affection and so forth, is a fact that is frequently overlooked. Our vanity and mistaken sense of superiority prevents us from facing the startling biological truth that after all we also are animals. Animals deserve to be loved not merely because they are akin to human beings but in their own right. Since we ourselves are animals why do we practise double standards when it comes to other animals? Because I refuse to distinguish between humans and animals I cannot possibly be a party to the murder of animals in the same way that I will neither encourage nor condone the killing of humans for my meals or for any other purpose. Therefore is not the eating of animals a most vulgar, immoral and degenerate form of savage cannibalism that is unworthy of supposedly civilised people?

(Originally published in the *Australian Vegetarian*)

Appendix 3

CARING FOR THE SENSITIVITY OF THE BODY, MIND AND HEART

'To enter into the kingdom of spirituality, it is absolutely essential to understand, as far as we can, this world of the physical, and to have vigorous, strong, and healthy bodies.'

—Krishnamurti

The body, mind and heart are interwoven in an intricate and delicate network of relationships. The sensitivity of the body affects that of both the mind and the heart and vice versa. Therefore the terms 'body', 'mind' and 'heart', as used throughout this discussion, should not be taken to mean that these are distinct entities that function in watertight compartments. Incidentally, it is interesting to note that in Hindu literature the word 'mind' is normally used in a very wide sense to denote the entire field of consciousness, which includes not only thinking but feeling as well.

Among the various factors that diminish sensitivity are the following: over-eating, under-nourishment, excessive exercise, insufficient exercise, overwork, alcoholism and the use of drugs, including stimulants such as tea and coffee, which have acquired a certain social respectability through general acceptance and long use. Drugs create a temporary euphoria, a short-lived feeling of well-being, but in the long run their effect on the nervous system is deleterious. Drug addicts find with the passage of time that their sensitivity keeps on decreasing to

such an extent that they are driven to take ever increasing doses of drugs in order to derive the same degree of satisfaction as they did when they started taking them. Drugs and stimulants blur and distort perception and anyone who is seriously concerned about his own sensitivity would do well to avoid them like the plague. When the memory of a stimulating, exciting or otherwise pleasing experience is not discarded but cherished, there arises a craving for its repetition. We eagerly desire to re-live our pleasurable experiences, and hence our addiction to tobacco, drugs, sex and so forth.

Some persons who become vegetarians notice that after a time remarkable changes start taking place in their general attitude. They become more gentle with animals. Animals are no longer seen by them as members of inferior species who have to be slaughtered and eaten but rather as one's own beloved friends. Vegetarianism is becoming increasingly popular in the modern world because of its great appeal as a healthy and humane way of living; indeed, many are the dietetic, economic and ethical reasons that can be adduced in support of the vegetarian case.

Laudable though the practice of vegetarianism is, let us not make the mistake of supposing that people automatically become paragons of virtue by the mere fact of practising vegetarianism. What is the good of merely being kind to animals, if one is unkind to human beings? Adolf Hitler was a vegetarian. Vegetarianism alone is not enough, for the vital question is whether one is totally free of destructive traits such as aggressiveness and ruthlessness. How many vegetarians are devoid of these and other brutal characteristics? Nevertheless, as a vegetarian of long-standing, I can testify that vegetarianism definitely helps to purify the body and thereby

increase its sensitivity. The various sense organs connected with the faculties of seeing, hearing, smelling, tasting and touching become sharper, with the result that there is a greater awareness both of one's own body and of the external world.

The ancient Hindus classified food into three distinct categories. Their criterion of classification was the effect of food on the mind and nervous system. Impure and rotten food or *tamasic* food makes the mind dull and lethargic. *Rajasic* food, such as meat, fish and alcoholic beverages, disturb the serene composure of the mind. The third category of food, which is that recommended, is pure or *sattvic* food, which helps to keep the mind alert at all times. Fruits, nuts, vegetables and grains are obviously *sattvic* foods. Although this classification of food is by and large a very sound, useful and practical one yet it does not exclude the need for a considerable amount of self-experimentation with *sattvic* foods. Each individual has to find out for himself, probably through a process of trial and error, what the right combinations of *sattvic* foods are that ensure the optimum alertness of his mind and body.

Living on wholesome natural foods will not in itself guarantee the maintenance of the body in a perfectly healthy, sensitive and vibrant state unless one fasts periodically. Not everyone is lucky enough to be born with a flawless constitution; in any case, how many are fortunate enough to escape the hazards of environmental pollution throughout their lives? We cannot afford to ignore the fact that our bodies are constantly exposed to the risk of contamination by dangerous pollutants. During a fast the recuperative energies of the body are given a chance to eliminate all the inherited as well as accumulated toxins so that the whole system is thoroughly

cleansed and regenerated. Besides, everything in nature needs a rest and for this reason the fields must lie fallow during certain periods; even a machine that is kept working all the time breaks down sooner or later, but do we ever care to give our digestive system a rest? After a fast one experiences an indescribable feeling of elation. The sense organs wake up from a state of lethargy and become extraordinarily acute.

Ascetic practices involving the infliction of physical and mental torture on oneself originate in the curious belief that suffering of this kind is somehow a characteristic of, as well as the path to, the state of holiness. The crucifix in the Christian tradition symbolises the personal suffering that Jesus willingly endured to fulfil his religious mission. At a place called Kataragama in Sri Lanka there is an ancient sylvan shrine that is frequently visited by pilgrims in their thousands. There I once watched people tormenting themselves by piercing their flesh with sharp metallic instruments such as pins and nails. Several religious traditions prescribe the performance of penances because of the belief that all the wrongs and sins one has committed should be atoned for. A mind that is already riddled by a sense of guilt will naturally be attracted by the possibility of any kind of atonement which offers some degree of relief and comfort. So long as the psychological virus of the guilt complex thrives there will be no lasting peace of mind. The original state of innocence and purity cannot be restored unless the unconscious is freed of those deep-rooted concepts and attitudes that generate guilt feelings. The perrlicious effects of penance are not confined to the mind but extend to the entire physical organism. When the body is subjected to various forms of suffering it reacts defensively by building up walls of resist-

ance against pain; the body, in other words, gets hardened and thereby loses some of its natural sensitivity.

Hatha yoga is probably the most effective method of intensifying bodily sensitivity. It has stood the test of many centuries; as a system for rejuvenating the body it remains unrivalled. Its therapeutic benefits have been proven again and again. Those who care to practise the various hatha yogic postures or āsanas regularly will notice that their bodies start becoming increasingly supple, alert, vibrant and sensitive. Hatha yoga is only a means to an end and not an end in itself, the end being the development of bodily sensitivity. This point needs emphasising because, as a teacher of hatha yoga, I know only too well that the enthusiasm of a good many students of hatha yoga is attributable to their expectation that they will acquire supernatural powers and extra-sensory faculties through the performance of the āsanas. They have either read or heard about these possibilities, especially that of awakening the kundalini, that dormant and mysterious force which is located at the base of the spine and which, if aroused, is believed to confer extra-ordinary occult powers. Now a genuinely religious person will never deliberately try to cultivate and acquire these powers because of the realisation that there is always an element of vainglorious ego expansion in such pursuits. Those yogis who perform superhuman feats of endurance before a multitude such as, for example, burying themselves in the ground for days without food or oxygen or stopping their heart-beat, little realise that such self-exhibitions under the respectable guise of spirituality are as vulgar as the display of power or wealth. It should never be forgotten or overlooked that after all hatha yoga is, like several other activities, a means of purification. Self-display is a far cry from

self-purification; indeed, is not the ego with all its selfishness, pettiness, narrowness and vanity the greatest source of impurity? Nevertheless a sage may find accidentally that he has supernatural powers without ever having sought them either directly or indirectly; even so he will never set great store by them. A liberated person may or may not have superhuman powers; the presence of these powers in a person is not necessarily a sign of liberation because even a clairvoyant may have a warped mind and a telepathist a callous heart.

The test of one's mastery of an āsana is whether one can perform it easily and gracefully, as well as effortlessly. I have found that the savāsana or corpse posture, in which the organism remains absolutely motionless and deeply relaxed, is particularly conducive to meditation. In that state of tranquillity, when one is no longer distracted by bodily restlessness, it is possible to close one's eyes and watch the inner psychological processes with unwavering attention.

What a tired body or mind requires is neither stimulation nor excitement but a period of rest so that the recuperative forces of nature may be given an opportunity to restore the entire organism to a state of freshness and alert sensitivity. Sleep is nature's own soothing balm for a fatigued body, but a tired mind rests best in a state of cerebral inactivity.

Various methods have been hopefully designed for the purpose of increasing sensitivity. All these methods are based on the assumption that practising a technique will somehow result sooner or later in the desired goal of heightened sensitivity. Little is it realised that the following of any method, system or technique must inevitably make the mind mechanical and hence dull. And mechanical is the very antithesis of the creative.

Sensitivity is a tender plant that blooms spontaneously. Furthermore, any effort to induce sensitivity activates the 'maker' of that effort, or the 'I' with all its attendant mischief. The illusory 'I' distorts one's accurate perception of reality and is therefore an obstacle to sensitivity. One cannot become sensitive by the mere exercise of one's will but when insensitivity ceases then the state of sensitivity comes into being without effort.

How many of the farmers who work in the open fields have an artist's sensitivity to the changing colours of the sky or the skyline of a distant landscape? With the passage of time they get used to the sights and sounds of their environment. Consequently they become incapable of seeing their natural surroundings anew and as though for the first time. This feeling of staleness is one of the primary causes of insensitivity. Here one notices a vicious circle: one of the causes of insensitivity is staleness, yet the state of insensitivity itself contributes to this feeling of staleness. Even in the field of human relationships this factor of staleness adversely affects friendships which would otherwise remain warm and beautiful. Any close relationship, such as that between spouses or two friends, can thrive only if there is constant renewal and mutual rediscovery.

The adherents of certain religious orders frown upon the enjoyment of all forms of sensuous experience in their pursuit of that which is most holy. Naturally they regard the appreciation and enjoyment of beauty and music as wrong and sinful. During my student days I used to frequent an ancient temple in Sri Lanka, which is situated on the summit of a majestic mountain overlooking a vast green valley of rice fields. The scenery was truly breath-taking. Now I remember observing the behaviour of the monks of that temple:

they were utterly indifferent to this magnificent scenery. They seemed to waste their lives in a state of self-imposed insensitivity. What is more spiritual than marvelling at the grandeur of nature? How can a mind that is not fascinated by the mystery of nature ever comprehend the greater mystery of God?

Although this feeling for all that is beautiful is vitally important and precious, still it is necessary to realise that the mere pursuit of beauty and the avoidance of ugliness is hardly the characteristic of a truly sensitive mind. The quality of choiceless receptivity to everything is of the very essence of sensitivity. The doors and windows of sensitivity are never closed but always kept wide open. The sensitive mind is receptive to all experiences, regardless of whether these be pleasant or unpleasant. The sensitive mind has neither preferences nor prepossessions which means that sensitivity, like the vastness of space, knows no limits or frontiers.

Since the mind is the outcome of countless influences, experiences and ideas it cannot help reacting to sensory impressions according to the particular pattern in which it has already been conditioned; in other words, it cannot help interfering with its sensory impressions through the processes of comparison, condemnation, justification, evaluation and so forth. The conditioned mind refuses to leave the sensory impressions alone, for it reacts by ceaselessly interpreting and distorting them to make them accord with the needs of its own conditioning. Now sensitivity consists of watching all these processes at work; it also consists in being alert to all the other tricks and deceptions of the mind. It should be mentioned that these two kinds of sensitivity, namely the sensitivity to sensory impressions and the sensitivity to the reactions of the mind to these impressions, are not

two separate processes but belong to one and the same activity.

When the mind is devoid of all psychological images and is thus in a state of creative emptiness, then only is it capable of the highest sensitivity. It no longer greedily accumulates psychological impressions but rather discards each image as and when it arises. As the mind constantly dies to each image it is also constantly reborn. The mind is therefore in a state of perpetual regeneration. On account of the fact that sensory impressions no longer get distorted the pure mind is *directly in contact* with the external world. Such a mind alone experiences reality, and is in that blessed state wherein one sees things as they truly are.

Merely to have feelings of pity and sympathy for another's sufferings seems to be altogether insufficient as an expression of love. A genuinely sensitive person would feel more directly, and become more personally involved in another's distress as though it were his own misfortune. We would no doubt be very upset on learning that a favourite pet of the family, such as a dog or a cat, has been killed in a road accident. But are we equally disturbed about the fact that every day innumerable helpless animals are being deliberately killed for food as well as sport? We react with grief when someone who is near and dear dies of a painful illness or similar cause, yet we are far less moved when we hear that people are tortured and killed in various acts of violence. Are we fully aware of the existence of these double standards in our outlook and behaviour? A genuinely sensitive person would be deeply affected by the sufferings of all human beings, wholly regardless of whether those in distress happen to be known or unknown to him. Sensitivity is indivisible in the sense

that it cannot be separated into 'personal sensitivity' and 'impersonal sensitivity'. Being pure and uncontaminated by the ego, a sensitive heart does not discriminate between the afflictions of friends on the one hand and those of strangers on the other. Such a heart alone is capable of universal compassion.

APPENDIX 4

THE PERSONALITY OF THE BUDDHA: A POINT OF VIEW

John E. Coleman asked Krishnamurti: Which of the great religious leaders came closest to teaching and realising the ultimate truth? Krishnamurti: 'Oh, the Buddha . . . The Buddha comes closer to the basic truths and facts of life than any other. Although I am not myself a Buddhist, of course.'

—KRISHNAMURTI

What sort of a man was the Buddha? The word 'Buddha' is not a name but a title: it means 'the awakened one'. Those who are not fully awake and fully aware are obviously not Buddhas. When one's consciousness is fully unconditioned and is therefore intensely aware of both the world within and the world without, one may rightly be described as having realised Buddhahood. Every human being is a potential Buddha. Buddhahood is not a gift of the gods. Gautama's spiritual transformation was the culmination of very hard work. He was not in any sense 'the chosen one', of any outside power, divine or otherwise.

Up to the moment of his transformation in his 35th year it is customary to refer to the Buddha as Prince Siddhartha Gautama. Although the exact dates of his birth and death have not been established with any approach to certainty, he was probably born some time

(A talk delivered on the occasion of Vesak to commemorate the birth, enlightenment and passing away of the Buddha).

in the 6th century B.C. Prince Siddhartha, the future Buddha, was the only son of King Suddhodhana and Queen Maha Maya. He was born in Kapilavastu in a district that extended from the south of Nepal to the Ganges river. His mother died 7 days after his birth and he was carefully brought up by his mother's sister, who happened to be his father's other wife.

Siddhartha grew up in an environment of such royal luxury in the court of Kapilavastu that he was not even aware of the various vicissitudes of life such as old age, sickness and death. Apparently he led a joyous life and never experienced any kind of deprivation. Quite early in life he married his cousin Yasodhara and had by her an only son, Rahula. Unfortunately, not much information about his early life is available, but from various incidents described in Buddhist literature it is possible to get some idea of the kind of person the young prince was. On one occasion his relations complained to his father in a body that Siddhartha was excessively devoted to pleasure and consequently neglected the cultivation of the military skills which were considered necessary for one who might some day have to lead his people in war. Thereupon, on an appointed day, Siddhartha proved his skills and surpassed all other contenders including the eleverest bowmen. As a result of this display of dexterity in the arts of war, the prince once again rose in the estimation of his clansmen.

In his 29th year Siddhartha's increasing disillusionment with the life he was leading, combined with his rather pensive temperament, made him decide to leave the palace so that he could devote all his time and energies to the study of religion and philosophy. The immediate cause of this strange and momentous decision was the prince's first sight of a sick man, an old man, a corpse and, finally, of a religious mendicant with a

serene countenance. What he saw made a deep impression on his sensitive mind. It dawned on him that though man was liable to sickness, old age and death yet there was a possibility of transcending all these states of suffering by becoming a sannyasi or a mendicant. Now the decision to become a recluse was not by any means an easy one for Siddhartha because he was already deeply committed to the worldly life as a husband, a father and as the heir to his father's throne. However, he decided one night to leave his family. He went to the entrance of his wife's chamber and watched her sleeping by his child. He wished to take the baby in his arms for the last time before he left, but decided otherwise for fear of waking his wife. So, accompanied by Channa, his charioteer, he left the palace and went into the darkness of the night. In the Buddhist world this event is known as 'the great renunciation', for Siddhartha's decision to become a homeless wanderer in search of truth involved the abandoning of his home, family, wealth and power. It is comparatively easy to renounce worldly goods but to forsake psychological security is far more difficult. This decision to leave his home was not a shirking of worldly responsibilities. On the contrary, Siddhartha took upon himself the greatest responsibility within the ken of man—the responsibility of finding out for his own benefit, as well as for that of suffering humanity, the truth concerning the origin of sorrow and the total cessation of it. In that sense this so-called renunciation was not an escape but rather the beginning of a great adventure, a voyage of discovery into the unknown. I suppose the really great explorers in history were not those persons who investigated the external world as those who delved deeply into the baffling world of the human psyche.

For the next 6 years of his life in the forests of Uruvela

the prince, now a recluse, experimented with himself in his struggles to attain that state which is beyond all sorrow. He went from one teacher to another. Alara and Uddaka were two such teachers. He learned all they had to teach but he remained deeply dissatisfied. The Brahmins of his time believed in the performance of extreme penances as a sure means of spiritual salvation. These penances included fasting and other forms of self-mortification. Siddhartha had 5 faithful disciples during the time he was subjecting his body to various forms of torture. One day he collapsed out of sheer physical exhaustion and naturally his disciples thought he was dead. But Siddhartha recovered from this traumatic experience and thereafter gave up mortifying his body and began taking food regularly. When he started to beg for food, like any other mendicant, his disappointed disciples deserted him. He had fallen in their estimation because he had cast aside the path of self-mortification as a means to liberation. Undaunted by failure and animated by an extraordinary determination to succeed in his quest, he continued to meditate. Throughout the centuries Buddhist art has depicted the scene of the earnestly striving Buddha-to-be under the famous Bodhi-tree. Perhaps he was not striving at all but just being intensely aware of his inner psychological processes. With the total awakening of his consciousness or the freeing of his mind from all traces of conditioning, Gautama at last discovered that Liberation which may variously be termed 'Moksha', 'Nirvana', 'Enlightenment' or 'Perfection'. Nirvana is the extinction of all illusion from consciousness, especially the deep-rooted delusion of 'I am'. It is the cessation of all self-centred activity, which necessarily brings about a blossoming of pure love and compassion. Nirvana has been described as that which is unborn, unoriginated

and unformed. Because it is outside the field of karma or causation, nirvana comes into being without a cause: hence it is that which is unborn, unoriginated and unformed. It is not without significance that some of the greatest sages and mystics, both of the East and the West, have also described the Divine in terms akin to those used to describe nirvana. After his enlightenment the Buddha understandably wondered whether there was any point in teaching his profound insights to a world that might neither hear nor understand him. Nevertheless for the remaining 45 years of his life he walked and talked, gave interviews and delivered lectures to all manner of persons—ascetics, Brahmins, criminals, prostitutes, artisans, kings and courtesans.

The Buddha remembered the five ascetics who had once been his followers and had later deserted him. In the famous Deer Park in Benares he preached the doctrine of the 'Middle Way': salvation, he maintained, cannot be found through adhering to either of the extremes of self-indulgence and self-mortification. He had personally tried out both methods and found them wanting.

The aged Suddhodhana longed to meet his son who had now become a Buddha. He sent for him. The Buddha arrived in Kapilavastu accompanied by his disciples and the following day they all set out begging for alms. King Suddhodhana was most upset because his son was walking the streets with his begging bowl. Shocked by Buddha's behaviour, he went to meet him, and asked: 'Why do you put us to shame? Why do you beg for food?' The Buddha replied that begging was the custom of his race. His father argued that they were descended from an illustrious race of warriors who had never had to beg for food. Thereupon the Buddha

said: 'You may claim descent from kings but I am descended from the Buddhas of old, who always lived on alms.' The Buddha then proceeded to make an address to his father on the importance of virtue.

Yasodhara had been experiencing great sorrow since her husband, who was now the Buddha, had left her several years ago. She dressed their only child Rahula in his best clothes and urged him to go to his father and ask for his inheritance. The little boy replied that he knew of no father other than the raja Suddhodhana, his grandfather. Yasodhara pointed out the Buddha to him and said that that monk with such a glorious presence was in fact his own real father. She also remarked that he had great wealth. She asked Rahula to go to him and say: 'I am your son. I shall be the head of the clan. Please give me my inheritance'. When Rahula approached the Buddha and spoke to him the Buddha remained silent. But the son was insistent about his claims. The Buddha told his disciple Sariputta that he could not give his son perishable treasures that would bring sorrow in their wake but preferred to bestow on him the riches of a holy life. Speaking to Rahula the Buddha said that silver and jewels were not in his possession. Yet if he were willing to accept of spiritual treasures he was welcome to join the brotherhood of the holy ones. Young Rahula agreed to join the order and in so doing he truly came into an inheritance that was incomparably more valuable than any purely mundane inheritance could possibly be.

Many are fascinated by the supernatural and the occult. It is interesting to examine the Buddha's attitude to this subject. In the city of Rajagaha there lived a person called Jotikkha who erected a long pole and put on its top a bowl of sandalwood decorated with jewels. He

promised that any monk who managed to bring down the bowl without using any material aid such as a ladder or a stick but relying solely on supernatural powers would be rewarded with whatever he desired. Thereupon Kassapa stretched out his hand and brought down the bowl by virtue of his magic powers. When the Buddha heard what had happened he went to Kassapa and broke the bowl to pieces. He then forbade any of his disciples to perform such miraculous acts. The display of supernatural feats, however extraordinary these might be, tends to attract admiring crowds, which has invariably the effect of feeding the vanity of the miracle-performer. His ego will expand through the resulting sense of achievement whereas true spirituality consists not in the strengthening of the ego but in its total elimination. In ancient as well as modern times man has always been tempted by power. He has been greedy for power, not only in the social and business worlds but also in the realm of spirituality. A truly religious person never interests himself in this vainglorious quest for power but rather devotes all his energies to that inward searching of the psyche, which alone leads to the understanding of the delusion of the ego and hence its dissolution. Although it is quite clear that the Buddha condemned the performance of miracles yet there are recorded in the Buddhist scriptures instances where the Buddha himself performed superhuman feats. Contradictions of this kind are difficult to explain. Those who desired to worship the Buddha as though he were some kind of deity presumably invested him with various supernatural attributes. He came to be regarded over the centuries as a sort of saviour who had the power to bestow favours on pious worshippers. There is neither a place for divinity in the teachings of the Buddha nor provision for the granting of favours by the Buddha to

those who cared to petition, pray to or worship him. The truth of the matter emerges very clearly if one notes two cardinal principles in the Buddha's teachings: first, 'you are your own saviour' and second, 'there is no god other than man made perfect'. Yet in a very special sense the Buddha was divine. For during his life time, through his own struggles and insights, and unaided by any outside agency, he arrived at that indescribable state of perfection called nirvana which is the zenith of spirituality.

In the Buddhist world the word 'Buddha' is often synonymous with compassion and loving kindness. The deeds of a preacher are more eloquent than his words. There are many incidents in the life of the Buddha that illustrate his gentle nature. An old monk was suffering from a disease which made him look and smell so nauseating that no one was willing to nurse him. When the Buddha heard of this callousness he asked for warm water and personally attended to the sores of this patient. In the Buddha's personality there was a fusion of love, humility and wisdom.

On one occasion when the Buddha was living in Savatthi he visited the house of a Brahmin priest to beg for food. The priest arrogantly abused him and even called him an outcast. The Buddha replied that an outcast was someone who bore ill-will and hatred. An outcast is characterised by wickedness, hypocrisy, avarice and deceit. Not by the accident of birth does one become a Brahmin or an outcast. It is by deeds and deeds alone that one becomes either a Brahmin or an outcast. During his lifetime the Buddha was opposed by Brahmins, the elitist and snobbish section of Indian society, not merely because he was himself a non-Brahmin but also on account of the radical nature of his teachings.

By his deeds and words the Buddha was tearing asunder the fabric of Indian society with its crude and cruel distinctions based on caste. He was upholding the supremacy of virtue and moral rectitude in a society that mistakenly believed that one's degree of spirituality depended on the caste into which one was born.

On another occasion, two kingdoms were about to wage war for the possession of a certain embankment. Seeing that the kings and their armies were on the verge of fighting, the Buddha intervened and listened to the allegations and counter-allegations of the contending parties. The Buddha asked them whether the disputed embankment had any intrinsic value apart from its usefulness to people. The reply was that the embankment lacked any intrinsic value whatever. The Buddha indicated that in battle the men as well as the kings were liable to get killed. He then posed this question: 'Is the blood of men of less intrinsic value than a mound of earth'? The kings answered that the lives of the persons involved in the dispute were indeed priceless. In that case, asked the Buddha: 'Are you planning to stake that which is priceless against something which has no intrinsic value at all'? The kings soon came to their senses and a peaceful agreement was reached. The Buddha helped those who were blinded by passion to see the folly of their thoughts and deeds, he did this through friendly discussions, in which he reasoned simply, coolly, clearly and logically.

In the teachings of the compassionate Buddha there is no place for the concepts of revenge and retaliation. He showed love to his adversaries. A foolish man once abused him. When the man had finished reviling him the Buddha asked: 'If a person declined to accept a gift made to him to whom would it belong'? The man answered that the gift would then belong to the person

who offered it. Then the Buddha said: 'You have denounced me but I decline to accept your abuse and request you to keep it yourself'. The Buddha likened a wicked man who abuses a virtuous one to a person who looks up and spits at heaven. The spittle does not smear heaven but returns and soils his own person. He also likened a slanderer to one who throws dust at another when the wind is blowing in a contrary direction: the dust returns to him who threw it. Whereas the virtuous man remains unhurt the abuser cannot help suffering for his misdeeds. It is recorded that the abuser in this story went away ashamed of himself but returned later on to the Buddha, though this time it was to take refuge in him and his teachings.

Probably because of his great reputation as a philosopher and sage all manner of persons visited the Buddha and listened to his discourses. Not infrequently he encountered malicious adversaries who derived a perverted satisfaction by reviling and ridiculing him. On such occasions, as always, he acted with composure and dignity. Without losing his temper in even the most trying situations he often took pains to correct and instruct his hostile adversaries out of compassion and concern for their ignorance and suffering. There was often a touch of humour in his remarks, which was not the sardonic humour that springs from bitterness of heart, but rather that which arose from an innocent joy and merriment in the funny side of things.

Towards the end of his life the Buddha suffered a painful illness and declared that he could not live long. He seems to have had a definite premonition of his death. 'Within three months the enlightened one will pass away. My age is accomplished, my life is done; I will leave you and depart, having relied on myself

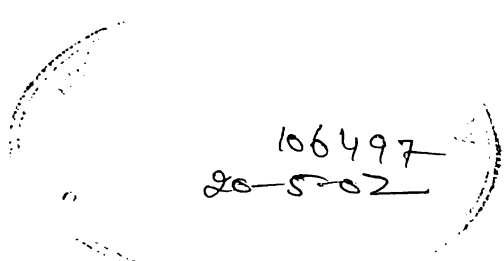
alone. Be earnest, O monks, watchful and pure! Steadfast in resolve, watch your own hearts! Whosoever adheres to the teachings will cross the ocean of life and put an end to sorrow!'

It happened that the Buddha, who was then living in Pava, accepted an invitation from a goldsmith called Chunda to have a morning meal at his home. Chunda took great pains to prepare the food as well as he could for he held the Buddha in much reverence. He cooked a meal of rice and mushrooms. After the Buddha and his retinue of monks had taken their seats in the abode of Chunda, the Buddha spoke to Chunda thus: 'Serve me with the mushrooms and serve the monks with the other hard and soft food'. His instructions were faithfully carried out. The Buddha then spoke to Chunda: 'The mushrooms that remain, Chunda, bury in a pit. I see no one in the world of gods and men, except the Buddha, by whom it could be properly eaten and digested'. Chunda accordingly buried the remaining mushrooms in a pit. No sooner had the Buddha eaten than he began to suffer from violent pains and dysentery. He endured these pains and asked Ananda, his favourite disciple, to accompany him to Kusinara. It was in Kusinara that the Buddha gave his last instructions before leaving this world. The Buddha spoke to Ananda: 'You may think: we have no Master any more. But that is not so, for after my departure the teachings that have been taught are the Master.' The last moments of his life have been lovingly recorded with the same attention to all the dramatic details as is found in such works as Plato's account of the death of Socrates. Before he passed away the Buddha asked the assembly of 500 monks present whether they needed clarification on any doctrinal matter or the rules of conduct. He urged them to ask questions so that they

might never reproach themselves afterwards with the thought that 'the Master was face to face and we could not ask him.' The monks were silent. For the second and the third time the Buddha repeated his request but the monks maintained their silence. 'It maybe, monks', said the Buddha, 'that you do not ask out of reverence for the Master; let a friend tell it to his friend.' The monks were still silent. Then Ananda addressed the Buddha and remarked how marvellous it was that no one present in the assembly had any doubt or uncertainty on matters pertaining to the teachings. The Buddha then uttered his memorable last words, which were:

> 'Decay is inherent in all component things; work out your salvation with diligence'!

So passed away one of the greatest, noblest and wisest of human beings who ever lived. Scholars will probably always wrangle over questions concerning the authenticity of the available records of his teachings that were given to the world more than 2,500 years ago. The exact facts about the Buddha's life may never be known with absolute certainty. Yet by objectively and intelligently examining the various incidents in his life as reported in the traditional accounts, we can at least capture something of the spirit that animated the lofty mind and gentle heart of Gautama the Buddha.



Living and Dying
From Moment to Moment

The Foreword for this book was written by the French writer and philosopher René Fouéré. He stated: "I have read the manuscript of this book and I can say, in all honesty and without any intention to flatter the author, that the book is very remarkable and well-written. In it he speaks very clearly on the most important matters treated by Krishnamurti in his teachings year after year. The author has a sharp insight into human psychology, and his art of expressing it in a simple and striking manner deserves the best compliments. He has conveyed very faithfully the thought of Krishnamurti in this work, which, I am sure will give its readers a precious opportunity to become aware of the subtle and deceitful intricacies of their own mind. This book constitutes both an excellent introduction as well as an incentive to the reading of Krishnamurti's works. It is, in my judgment, a highly commendable book.

"I could say, too, that, written by a man who has both an intimate knowledge of the Indian tradition and a close familiarity with Occidental culture, these pages would profitably be read, not only by Indian people, but also by Westerners."

Susunaga Weeraperuma is internationally known as the compiler of the only existent bibliography of Krishnamurti, entitled *A Bibliography of the Life and Teachings of Jiddu Krishnamurti*, now being published as *Jiddu Krishnamurti: A Bibliographical Guide.*

His other works, also being published by Motilal Banarsidass, are: *That Pathless Land, Sayings of J. Krishnamurti, Bliss of Reality, J. Krishnamurti As I knew Him* and *Major Religions of India.*

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